

God No Longer Winks at Unbelief

by David Wilkerson

God takes unbelief seriously and commands all men everywhere to repent, but we have the power and promises to overcome unbelief and trust in him.

Duration: 36:38

Scripture: Job 38:2, Luke 24:34, Luke 24:36, Acts 17:28-32, James 1:5-6

Topics: "Unbelief"

Description

In this sermon, the preacher emphasizes the importance of seeking God and having a hunger for His word. He highlights that salvation is only possible through the work of the Holy Spirit in a person's heart. The preacher encourages the congregation to pray for the Holy Spirit's protection against the dark influences of the devil. He also calls for repentance from those who are stuck in unbelief and despair, reminding them of God's mercy and faithfulness. The sermon concludes with an invitation to repent and turn to God.

Transcript

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Is that up on the screen? Would you say that way? We don't do that much. God no longer winks at unbelief. Go to Acts, please.

Acts 17. And I want you to start with me at verse 28. For in him we live and move and have our being, as certain also of our poets, of your own poets have said, we are also his offspring.

For as much then as we are the offspring of God, we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man's device. In the times of this ignorance, God winked at, but now commands all men everywhere to repent, because he's appointed a day in which he will judge the world in

righteousness by that man whom he has ordained, that is Christ. Wherefore, he has given assurance unto all men in that he has raised him from the dead.

Lord, help me to speak your word without fear. Help me to speak it in love. Speak to our hearts now on something that is so very serious, so very serious in your eyes.

Lord, this matter of unbelief. Teach us and touch us. Speak through me, I pray.

You know, Lord, who would be here. You know what we need. You know that I need this.

We all need to hear your word. We love your word and we open our hearts to receive it now in Christ's name. Amen.

I'm suggesting to you this may be one of the most serious messages I've ever preached. God has been showing me the absolute seriousness, how he takes seriously all unbelief. You see, we have pity.

We have compassion as we should on people who suffer. But sometimes because people suffer so much, because people suffer so long and so painful to watch and to hear and listen, even to listen, even though you don't endure it yourself. But sometimes we offer people pity and compassion and let it rather excuse in our hearing and in their speaking.

And in our speaking, the unbelief, the language of unbelief, the talk of unbelief. And there are times that I've heard people speak of their suffering. It has been so tragic.

It's been so heart rending. I say to myself, well, I suppose if I were going through what they're going through or what they've experienced, I would speak the same way because I hear them say God has abandoned me. God has forsaken me.

God no longer hears my prayers. And I'm saying, God, I understand that kind of language. And sometimes I've spoken like that in my times of deepest suffering.

And right now, I'm going to tell you from my heart, and I believe this to be the truth. I don't believe there's a Christian on the face of the earth today that is not suffering. I hear everywhere.

I've suffered more this past year or the last two years than I have in all my lifetime. I hear that. We get it by email.

We get it by letters. We get it by telephone calls. Incredible, incredible suffering.

But today, I want to make a statement. And it may be hard for some of us to hear, especially if you're suffering at this present time. I'm saying that there is no suffering.

There is no tragedy. There is no calamity, not even death of a loved one that can excuse distrusting the faithfulness of God. There is absolutely no excuse.

There is no suffering on the face of the earth known to mankind that justifies unbelief. And God makes this so clear in his word that there was a time of ignorance. There was a time of ignorance in God.

And if you look in the Old Testament, you'll see those times of ignorance. When God winked, it didn't mean that he put his stamp of approval. No, God never winks at sin.

But you see, that was a crude generation with only a partial revelation. They didn't have the full revelation that we have. And God called it times of ignorance.

And in those times of ignorance, Moses justified divorce. And if it was easy, rules of divorce. Because of what? The hardness of the people's hearts.

That was not God's plan, but these were times of ignorance. It was in times of ignorance that polygamy prevailed. David had, if I recall, five wives.

Saul had a number of wives. Solomon, who was in touch with God with revelation. This man who God spoke so clearly to was the worst polygamist in the Bible and in human history.

But these were times of ignorance. In times of ignorance, even the law justified slavery. And there are rules and how in the law, how to treat a slave.

Those were times of ignorance. Paul the Apostle says, but there came a time appointed when God sent his son, Jesus Christ. And this is what it says.

For it pleased the Father that in him, Christ, should all fullness dwell. For in him dwells all the fullness of the Godhead bodily. Now, in Jesus Christ, we are no longer in ignorance.

Christ came as a full revelation of all the provision he made to overcome and to have faith and to believe in God and to endure every circumstance. The scriptures, Paul said, the eyes of your understanding have been enlightened. And now you know what is the hope of your calling and what the riches of the glory of his inheritance is in the saints.

No, this is not a time of ignorance. In this day, since the cross, God will not, cannot wink at sin. In this day of grace, he does not allow divorce.

He can't wink at that now. He can't wink at polygamy. He can't wink at slavery, nor can he wink at the unbelief of Christians who have been given a full revelation of the power of Jesus Christ.

The power of God invested in him coming as a full revelation. We have better promises. We have a completed Bible.

We have an indwelling Holy Spirit, none of which the old time people knew. None in the old covenant knew. God moved on certain people by a spirit in certain times.

But they didn't know what you and I know today. They could have never come to a church like this together with a body and know and believe and experience the Holy Spirit living inside the heart. Not just a visitation from a prophet and not an angel coming to deliver a word, not having to look at prophets or angels, but to have a full revelation that you can talk to God yourself.

You can get alone in a secret closet and you can unburden your soul and your heart. You can find energy, health and strength and the blessing of God. And here's what Paul said.

Our second Peter, God's divine power has given to us all things pertaining to life and godliness through the knowledge of him that has called us to glory and virtue. He's given us exceeding great and precious promises. But by these that by these you might be partakers of his divine nature, having escaped the corruption or the ignorance that is in the world through their lusts.

Now, we talk about Job being as an example of faith. He said, God, though you slay me yet, I'll trust you. But Job is not a New Testament example of faith.

Job had seasons of faith. His faith went up and down. The fact is that Job, a loved man, a beloved man of God, a holy man.

No man in the Bible seems to be any more charitable in the Old Testament than this man. He cared for the poor, the orphans, the widows. But in his hard time, in his his affliction, he misjudged, misrepresented who God is.

He had he had such a limited revelation of who God was and he didn't have the preparedness. He didn't have the blessings. He didn't have the full revelation that you and I have.

Listen to his language, the fear and unbelief. Job said to God, why did you bring me into the womb? Terrorists have been released on me. My welfare has drifted away like a cloud.

Days of affliction have taken hold of me. God has cast me into the dirt. I cry to him.

He doesn't answer me. I stand up and cry. God pays no attention.

He lifts me up to the wind and then he lets me drift with the wind. He's become cruel to me. With his strong hand, he opposes himself against me.

This is the righteous man speaking. When I look for good, evil came and I look for light and only darkness came. I have no rest.

I can't sleep. I mourn night and day. I stand in the congregation and cry.

Now, you may not have spoken those words out loud. But have these been the thoughts that raged through your mind in times of terror and affliction and difficulty? Now, our God's patient, our God's love, our God is mercy. He's long suffering.

He's touched with the feelings of our infirmities. He's a loving, patient God. But now, in these days of enlightenment, in these days of the better promises, in these days when he set his eyes even on the sparrow, in these days, God says, no, I will not listen.

I will not wink at the unbelief of my people after I have given every revelation. I have given all knowledge and wisdom and promises whereby you can be partaker of my very nature. No, I will not listen to the language of unbelief.

I will not hear it. I can't work with you. Jesus goes to his own family, his own country.

And the Bible said he couldn't do mighty works there. They knew him best of all. They knew the family.

They knew he was a carpenter. But God's the Bible says Jesus said, I could only lay hands on a few sick folk. And he said, I marveled at their unbelief.

In other words, I was I was saddened. I was grieved by their unbelief. And their unbelief helped hindered me from blessing and from what I wanted to do for this people and belief.

And I hear this language and I try over the years to just excuse it in my life. Excuse it and other people. But God has been facing me.

I was walking down the street from Columbus Avenue down 8th Avenue this past week, thinking about Job and reading about this language of unbelief, this language that God is not hearing my prayers. God has abandoned me. God's become cruel to me.

I've heard Christians say that this is cruel. I've prayed. I fasted.

I've done everything. And like one lady said, I have I feel I have a right to quit. Because I have done everything the Bible says to do.

And I am crushed beyond comprehension. I can't understand how God would allow me just when I think it's over, it comes back rolling and now it's a flood. It's not just one problem.

It's one after another problem after problem after problem. And I'm sitting back in in my human compassion, in my pity for this language, even in my own mouth and say, God, surely you're not that hard. Surely a loving God would not demand of me a continuous language of confidence in him, a continual language of faith.

But I'm walking down 8th Avenue and the Holy Spirit spoke to my heart as clear as anything I've heard in that still small voice. David, you can't talk or act like Job because you have been equipped to believe you've been equipped. That word equip is mean all provision has been made for your trip.

It means fully given every resource to see you through any situation. There's nothing lacking. I argued with the Lord last night.

I said, Lord, I don't want to preach this. People think I'm preaching hard. You know, if you think this is hard, listen to James.

You know what James said? First chapter. If any man lack wisdom, let him ask God who give generously to all men and upbraideth not. He will not mock you for coming and coming and coming and asking for wisdom.

But he said you can't waver in your faith. Don't you waver. For if any man wavers, don't think that man shall receive anything from God.

So after all, I'm not a hard preacher. What did he say to his disciples? Word had come to Jerusalem that they had seen. Mary gives her testimony.

I saw him. I talked to him. He gave me a word.

The two disciples of the mass come back and said he appeared. He walked with us. He talked with us.

He took us from Moses all the way through the scripture. We saw him. We were with him.

We ate with him. And he comes into the room. Jesus comes into the room in his resurrected body.

And they still were not believing, even though they saw him. And the Bible says that he upbraided them for their unbelief. And what it means, folks, it just says one word there, but upbraided means that he stopped everything.

He stopped everything and stopped and lectured them. He upbraided them. It means to be reproached.

Jesus actually reproached them. He said, what does it take? In other words, when will you ever believe me? You have touched God. You see me in a resurrected body and you still don't have the faith and you still thinking unbelief.

And he upbraided them to whom much is given, much is expected. You see, we're judged on a different standard now than those before the cross. God comes to Job in a whirlwind.

And he said, Joe, in essence, and I'm paraphrasing, listen, Joe, who have you been listening to? You've been getting dark counsel. You're listening. You're listening to words without knowledge.

And then he comes. Now, Joe, stand up like a man. And I demand of you that you listen and give me an answer.

And then he says, where were you when I created this world? In other words, you really don't know me, do you? That's why you can say I don't answer your prayer. You don't know much about me. And God was saying, Joe, enough of this.

Enough of this talk that I don't hear prayer. And folks, there's some of you now that will not pray because you say, well, I've tried that and it doesn't work. You saw fast and I prayed and I still don't see an answer.

I'm telling you, God answers every prayer in his time and his way. He answers prayer or he could not be God. God says enough of this talk, this language of unbelief.

Listen to what God says in so many words. And it's wrapped up in three chapters. But basically, this is what God said.

Job, I created everything. I created the earth, the stars, the moon, the sun, the planets, the heavens. I control and govern all the seas and everything that's in them.

I bring forth the dawn. You wake up every morning. Who do you think brings the dawn? Who brings the morning light? That's me.

That's God. You're talking about a God who doesn't answer prayer. Get up in the morning, Job.

Where does the light come from? I control that. I have created hell, light, darkness, snow, hail, floods, rain, lightning, thunder, ice, frost. I govern the stars, the clouds, the storms.

I created all creatures, goats. Look how specific God is. Goats, deer.

Look around, Job. The donkey, the cattle, the ostriches, the horses, the hawks, the eagles. God takes Job to school.

Folks, we have created such a small God. We have created a fantasy God. Job is dumbfounded.

And this is his answer. He said, God, I said those things out of ignorance. You see, the time of ignorance Paul is talking about when he went to Mars Hill and he spoke to the Athenians.

He said, there's a time God would have excused your unbelief. There was a time that you could serve all these gods. You could do all these things.

And God would not judge you at the time. When winking means withhold judgment, doesn't mean approval. He said, I've withheld judgment.

And he said there was a time God would have held withheld judgment. But now because of Christ at a point in time, he who came. Now I demand, I command that all men, all men repent.

He said out of ignorance. I didn't understand. I did not know all these marvelous things about you.

I abhor myself now. I repent in dust and ashes. You see, that's why Job is not our New Testament example of faith.

He was in a time of ignorance. He said, I didn't know all these wonderful things, folks. But you and I know these marvelous things.

We know about the marvelous love of God that sent his son. We know about the victory of the cross. We know there's no other name given among men whereby we can be saved but the name of Christ.

We know and we have experienced the marvelous healing power of Christ at times in our life. We have the testimony of Job himself and how God brought him through. You see, this is not about legalism.

I'm not going to preach more than five more minutes. This is not about God being harsh. You see, God cries with us.

He laughs with us. He feels with us. He's touched with the feelings of our infirmities.

We're not talking now about that sudden terror that grips you when somebody dies of an accident, for example, or God takes a loved one. There are times of weeping. God talked about the times of heaviness of heart.

He talked about casting all of our cares upon him so he knew the cares of life. He knew the burdens that we bear. And he is loving and considerate in all these things.

I'm not talking about that time when when you suddenly cry, oh, God, why? I'm talking about settling in an unbelief. I'm talking about just just finally saying in the heart. And this is where it's not running to the Lord now with a problem.

It's not going to Christ for comfort. It's not believing the Holy Ghost abides to give you wisdom, knowledge and to help you lay hold of the great precious promises that he's given. No, this is someone who's known God.

This is someone who's seen his promises fulfilled at times. This is one who has been equipped to believe and has all the resources available and still goes on in the language of unbelief. I don't have to preach a long sermon to get this through to you.

The Holy Ghost is getting that through to you right now. Jesus did not stand for that unbelief among his own disciples. He said, why do you have no faith? Why do you still not believe? And that's the grief of God.

There's nobody within the sound of my voice, if you're a believer that has any reason or any excuse to go about day after day on the telephone. And all your Christian, all your friends and all your family. What a

reproach.

To a resurrected Christ. What a reproach. The times that I've been.

And now the Lord says, you rise up, saints, get up. I'm not talking. Don't stand up right now.

Rise up, O Zion. You have a mighty God who is the same yesterday, today and forever, who hears the cry of his people. And we know if he hears us, we have the petition we ask of him.

And he wants only he wants only the best for his children. But he has to wait until you come to this place. Oh, God, I believe you.

You see, when he presses a rose, nothing but sweet odor comes out of it. And would to God that the more you were squeezed, even when God allows that squeezing, what's coming out? What is the aroma? Or is there a stench? Unbelief. Unbelief.

Doubt. Fear. I know.

Now, I had another message almost fully prepared. It's called was called soul sickness. I worked all weekend.

And yesterday the Lord said, put it aside. I want to talk to you. And I want you to preach this.

I don't know why. Here. Now.

At this time. We have visitors all over the house and in the annex and all over the place. And this is for the body of Christ here at Times Square Church also.

Hear it in the spirit. God says. You have no right to hold on belief in your heart against me.

You have no right. You have no excuse. You have no reason.

So lay it down. Repent. And stand up.

And speak the language of faith. Whether you feel like it or not, I speak who God is. Not what I feel.

Not what I think. But what the Bible tells me God is and who he is. Then he's faithful.

Now, will you stand, please? What did the apostle Paul say? Who now commands all men everywhere to repent. I'm going to make an unusual invitation to those hearing me. You've got to be honest to answer this call.

I'm inviting those who are stuck in a valley of unbelief. You've fallen into a pit of despair. And the language you speak now is the language of Job.

When he's overwhelmed. I want you to repent. Now, if this has become a stronghold in you.

Think of what you've been saying. Think of what you've been thinking. Think about your prayer.

And how you talk to God. As well as. Other people.

And think about how that has wounded the heart of our Christ. And he's merciful. He wants to bring you out.

And he cannot. He cannot. Finish his work.

Where there's unbelief. It has to be settled. I'm inviting you.

I'm inviting you to get out of your seat. And bring your unbelief. And lay it at the foot.

Of the resurrected Christ. This morning. If you don't know Jesus.

You follow these that are coming. Now, there are going to be a lot of people coming. We're not trying to pack up this area.

We're not. But this is serious business. This is life and death.

God is calling now for his people to step out. And say, God. I don't want this anymore.

I'm not going to live like this anymore. Yes, I'm going through the struggle of my life. But, oh, God.

I'm going to speak the language of faith. Heavenly Father, draw those that need your healing touch. Draw those, oh, now, Lord Jesus.

That need this deliverance we're speaking of. Up in the balcony, go to the stairs on either side. Come down any aisle.

Wherever you're at, all over this building. If you don't know Christ. If you drifted from Jesus.

Follow these that will be coming down now. We have standing before us today an example of what I'm talking about. Two precious people that have come through indescribable suffering and terror.

With the sweetness of Christ. With faith. That God can do for the nation what he has done in their own lives.

That's an example of exactly what I'm saying. God wants everyone in this congregation to ask and pray that the Holy Spirit will put a wall of fire around you. To keep those dark sayings from the devil penetrating and taking root in your heart.

All of those fears that are bombarding your mind. All of those dark counsels from the enemy. God said to Job, who have you been listening to? That's been dark counsel.

Don't listen to it anymore. Folks, don't listen to these lies. Don't listen to this thing that the devil is saying.

You don't have to pray because God doesn't hear you anyhow. Don't even talk about that anymore. Just rest.

Don't try to figure out your faith. Just get rid of your unbelief. The Holy Ghost will come rushing in with the faith.

His faith. Would you, in your own words, and all through the congregation and in the annex and overflow rooms, could we just lift a hand to the heavens, or two hands, and in your own words say, Lord, forgive my unbelief. That's what the man said just before his son was healed.

God, forgive my unbelief. This is something that may be required right now that God says, I'm waiting, I'm waiting. Say it right now.

Let's repent. Lord, I repent of my unbelief. I repent of those times, Lord, when I have doubted you.

Lord, those times will come. But teach me to quickly repent. Lord, we repent before you a holy God who has given us all that we need to be equipped to walk through any valley of death.

Lord Jesus, you go with us. And if you go with us, Lord, we can stand. Blessed be the name of the Lord.

Now let's just worship him, give him thanks. If you've drifted, ask him to draw nigh to you. Lord, thank you for your faithfulness, your goodness, and your blessing.

Thank you for loving me, Jesus. Thank you for reminding me, Lord. Hallelujah.

Blessed be the name of the Lord. God is so good. God is so faithful.

Thank you, Lord. If you have drifted from Christ, if you don't know the Lord, you don't need 10, 15 minutes of counseling. The Bible says the moment you cry, he'll hear you.

You ask him, Lord, cleanse me, forgive me, and draw me, and fill me with the Holy Spirit so that I can walk what I'm confessing right now. Father, do this right now. Take a moment.

If you're here among us, we're not trying to get your name and address. If you really give your heart to Jesus, we're not going to have to follow you up. You'll follow up.

You'll set your mind, and you'll find a church that preaches the gospel, and you'll seek God because there's a hunger in your heart. Otherwise, you can't even be saved unless there's a work of the Holy Spirit already begun in your heart. Lord, we thank you now for your presence in this house.

Thank you for this day and the good word we've heard from our friends who visit with us. We thank you, Lord, for what you're doing at this altar, in the annex, in the overflow rooms, and wherever we're at in this building. We thank you for your blessing and your presence.

In Jesus' name, amen. This is the conclusion of the message.

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