

# Borrow Empty Vessels

by George Warnock

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*The sermon emphasizes the importance of recognizing and utilizing the gifts and abilities that God has given to each individual, no matter how small they may seem.*

**Duration:** 57:18

**Scripture:** Exodus 25:8, Matthew 14:13, 2 Corinthians 4:6, Ephesians 1:18

**Topics:** "Spirit Of God"

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## Description

In this sermon, the speaker emphasizes the importance of recognizing and utilizing the gifts and abilities that God has given to each individual. Using the example of Moses and his staff, the speaker highlights that even something as seemingly insignificant as a dry stick can be used by God for great purposes. The speaker encourages the audience not to despise or underestimate what they have been given, but to understand that they have been predestined and ordained by God for a specific purpose. The sermon also emphasizes the need for humility and a recognition of our own weaknesses, as well as the importance of stepping out in faith and using our gifts to serve and bless others.

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## Transcript

And came to pass when the vessels were full that she said unto her son, bring me yet a vessel. And he said unto her, there is not a vessel more. And the oil stayed, stopped flowing.

Then she came and told the man of God, and he said, go sell the oil and pay thy debt and live thou and thy children of the rest. I just felt to speak on this this morning, I happened to turn to it this morning, and I just felt it was something very timely for us. Here was a woman who was a widow and greatly in debt.

And she'd come to the place of total desolation. Not only was she in debt, but she had nothing left now but her two sons. And the creditor had come to take her two boys to be slaves to pay the debt.

And she cried unto the prophet for help. And he said to her, what shall I do for you? What have you got in the house? And well, she says, I've nothing save a little pot of oil. But notice when she cried to the prophet, he didn't call upon God and say, oh God, perform a miracle and send someone with lots of money to pay this debt.

He said, what have you got? And I think we can all identify here. We're debtors, you see. Paul says, I am debtor to all men.

We're debtors. If we know the Lord, if we profess to know the Lord and to have his spirit, we're indebted to mankind. We owe them a great debt, the debt of the knowledge of God.

And yet we find ourselves unable to pay. We just can't pay our debts. And like the widow of all, we're crying unto God for help.

Give me something to pay this debt. Oh, give us great gifts or great ministries or perform miracles or do something that will enable us to send forth this gospel from our midst because we owe it to man. And God turns to us and he says, I've given you all you need.

What have you got? Oh, you say, I've nothing. The woman said, I've nothing but a little vial of oil. And we're so inclined to shrug off our responsibility by saying, well, I just don't have, you know, I just don't have anything.

And to turn the responsibility over to the big evangelists or the outstanding prophets or the apostles, that you and I are in debt. What have you got? Well, nothing except, well, yes, the Lord did say I would have prayer and intercession. And sometimes I, you know, I'm able to prevail before the Lord in prayer.

And yes, God said I, you know, I would have a song to sing forth in the congregation. But, you know, I don't like doing that because I don't have much and people don't accept it or don't receive it, perhaps. And we're always, when it comes to our responsibility in the body of Christ, it's so easy for us to shrug it off.

Well, I don't have much after all. I'll leave it to those who have, you know, they can prophesy better, they can pray better. And if I start praying, well, I just have a few words and, you know, I feel ashamed of myself.

But God says to you and I, I've given you something. It might be ever so small. I've given you something.

What are you going to do about it? And we've come to that day and hour, I'm sure, in the body of Christ where God is giving more abundant honor to that part which lacked. Because those who have much, they don't need any more, Paul says, but he giveth more abundant honor to that part which lacks. That there be no schism in the body, but that the members should have the same care one for another.

Everybody sees the schisms in the body of Christ? Everybody's concerned about it. What can we do to join this body together and to make it to be a vital expression of the body of Christ in the earth? And everybody has ideas how to do it. God says there'll be no schism in the body when every member, little and unrecognized as it may seem to be, is so honored of the Lord that is able to impart that which is needful for the welfare of the whole body.

We're not going to see a vital manifestation of the expression of Christ in the body until the people of God, those who now sit in the congregation listening to sermons, until they receive that necessary honor from the Lord that they will be released to impart that which is needful for the welfare of the whole body. We've had a long time in which ministry has stood before the congregation and ministered to the people. Ever since the outpouring of gifts of the Spirit some 30 years ago, there's been great ministries that have risen up.

Apostles, prophets, teachers, evangelists, pastors, and they've ministered much to the body. But the time has come when God says the body must take their place as members of my body and begin to function along with the other minister. And until that happens, there's not going to be a strong, united body of Christ

manifesting Christ in the earth.

And therefore I say, as I've said so often, any ministry which does not so minister Christ that the people are edified and built up and caused to themselves have a ministry in that body, that ministry has failed. I don't care if it's an apostle, a prophet, or who they are. If they do not successfully so minister Christ that the people are edified and nurtured and caused to impart that which God has given them to the body of Christ, that great ministry so-called has failed.

God is saying, what have you got in your house? What have you got? You say, I have nothing. Don't tell God he's lying. God says the least member in the body of Christ is essential for the welfare of the whole, and that he giveth more abundant honor to that part which lacks, that there be no schism in the body.

I have nothing but a pot of oil. And so God says I've given you something. The man who received the one talent was the man who despised it.

The man who had received five talents, two talents, well, he felt I've got something worthwhile. He invested it, multiplied it. But it seems that those who feel they have little are the ones that are more inclined to despise what God has given.

But I believe God is going to impart that necessary honor to the body of Christ that the people of God will no longer fear to stand up and give a word, to pray out, to sing forth a song, to go over and pray for someone whom the Lord has laid upon their hearts. And God will honor that. And God will fulfill the intention of this ministry to the extent that that individual will be encouraged and will believe God for greater things to come.

And so what have you got? What did Moses have? God says, Moses, I'm sending you back to deliver my people. Moses, I can't do it. I have nothing.

I don't have eloquence. I'm not able to stand before a pharaoh and say let your people go, let my people go. And oh, if God had magnified him right there and given him great power and authority, it might have been different.

But God says, what have you got in your hand? A stick. You know, that's really all we have. It's really all we have is a dry stick, a staff.

Throw it on the ground. He threw it on the ground and it became a circle. Moses fled from it.

And God says, go take it again. And he took it by the hand and became a rod in his hand once again. And so with that rod of God, he was able to go and deliver the people of God.

But God says, what have you got? Well, nothing but this rod. So what God is saying, do not despise what he has given you, little as it may seem to me. But recognize that you have been predestined and ordained of God as a member of the body of Christ and therefore know and realize he's given you something important.

It will seem very unimportant to the rest of the body, perhaps. But as you recognize and honor the God who has given you that, the time will come when the body of Christ will rejoice and the greatness of the ministry that will flow forth from such an insignificant beginning. Who has despised the day of small things the prophet said? There are so many who would despise the day of small beginnings.

And we ourselves are inclined to do it to the point where we neglect the little that God has given. Jesus said, I have compassion on the multitudes, because they followed me these three days without eating. If I send them home, they're apt to faint along the way.

And of course, they began to argue and reason. Well, we could raise a little money. We could perhaps go and buy, you know, 200 penny worth of bread, and that would be a taste at least.

But, you know, so insignificant. But Jesus said, what have you got? Oh, they said there's a lad here with five loaves and two fishes. But what is that amongst so many? Notice that Jesus didn't just snoop down and take a stone and turn it into bread.

He could have done that. He could have done that. He could have caused manna just to fall there in the wilderness.

But he's setting forth this principle of how God multiplies that insignificant little thing that he has given. As you place it in his hands, God multiplies it. There's a lad here, all he has is, you know, a few loaves and fishes.

Jesus says, bring it to me. And I believe the time has come when God is going to say to every member of the body of Christ who has truly desired to do God's will and to serve the Lord and to be fruitful in the earth. God is beginning to say to them, what have you got? What have you got? And don't tell the Lord you don't have anything.

Acknowledge, Lord, I know it isn't much, but you gave it and you're able to multiply it. Just a pot of oil. Then the prophet said, go bore the vessels abroad of all thy neighbors, even empty vessels, more or not a few.

Before I came to Kreinburg, I prayed that the Lord would send me to a people that were hungry. I got so weary there in Calgary. For 14 years, I sat there in the congregation listening to sermons.

I didn't have anything to give. Once in a long while, they'd, you know, ask me to share a word. And I think on two or three occasions I did in some of the bigger churches.

And I had an anointing at the time because I believe God did open that door. But they weren't hungry. They weren't empty.

I remember this one time I was asked to speak at a young people's gathering. And the Lord gave me a real anointing. And then afterwards, some of the young people said, I wonder what he's talking about.

We know the Lord. We've got Jesus. Because while I was impressing upon them the great hunger we should have in coming to know the Lord, we have Jesus.

They weren't empty. And so it was indeed a great joy to my heart when I came here and found hungry hearts. Not here so much at first, but down in Fernie, the path, and a few here in Cranbrook.

Because to tell you the truth, I don't have anything to give unless there are empty vessels. I don't have anything to give unless there are empty vessels. But if there's hungry hearts and empty vessels, the Lord has been faithful in my own life to enable me to impart to their need.

And I believe that's true not only with myself, but with everyone. But by and large in the church it doesn't matter as long as they're filling the church with people, as long as the people are coming, as long as the money is pouring in, as long as they're able to carry on a good church program, what does it matter? But that doesn't satisfy me and it doesn't satisfy God's people who are desirous of doing God's will and being approved of the Lord. We cannot be satisfied unless there are hungry hearts, empty vessels.

And God is able, no matter how little you've got, He's able to satisfy the hunger and the need of those around about you. And so I think we should pray, Lord, send empty vessels into our midst. Send in those who are hungry.

We don't want to build up and get a big building and fill it with people for the sake of filling it with people, but bring in empty vessels, Lord. Enable us to borrow vessels. We're not going to possess them.

We're not going to lay claim to them. We just want borrowed vessels. They belong to the Lord.

But Lord, send empty vessels. And let me tell you, as empty vessels come into our midst, and you just take that little that you've got and pour it out to them, you're going to fill that vessel. You're going to fill it.

But you say, I had so little to give. But it is as you're pouring it forth that God enlarges and God multiplies and God creates. Let's recognize that.

To Him that half shall be given and He shall have more abundance. But you do not have until you expend. You only have what you give away.

You only have what you pour forth. That's all you have, what you give away, what you pour forth. God forbid that we should sit around waiting for a big gift, a great ministry, something spectacular.

God, help us to be faithful just to give what we've got. Give all that we've got. Because it's only in giving all that you've got that you're going to receive more from God.

And when thou art come in, thou shalt shut the door upon me and upon my sons. And thou shalt pour out into all those vessels. We don't have secret gatherings.

Our homes are always open for anyone who cares to come. But there is a sense in which God closes us in. We shut the door.

We do not desire the multitudes that are not hungry, but we want those who are hungry to come and gather and have fellowship with God's people. We all want to be faithful to impart to needy hearts that which they need, that which they long to have. So the doors are open, but in another sense, God shuts the door.

God closes the door upon us. And He does a work in secret that men do not see. Not because we have secret meetings, but because the secret of the Lord is to those that fear Him.

And Jesus spoke openly to the multitudes, and yet everything He said was a secret. Because only those who had ears to hear and eyes to see could hear and could perceive what He was really saying. And so it is with you and I. We don't try to exclude anyone.

We want to have open hearts to all men. But the fact remains that we speak the wisdom of God in a mystery or in a secret, which none of the rulers of this world have understood. It's a secret.

It's the hidden wisdom. Paul says, nevertheless, amongst those who are perfect or full-grown or mature, we speak the wisdom of God. Jesus said, I thank you, Father, Lord of heaven and earth, that thou hast hid these things from the wise and the prudent, and hast revealed them unto babes.

Even so, He said, Father, because it was pleasing in your sight, and no man knoweth who the Father is save the Son, neither knoweth any man the Son save the Father, and him to whom the Father will reveal Him. And so it's a secret. The gospel is a secret.

You don't make it known by preaching so many sermons or writing so many books, distributing so many tracts. It's a secret, which is made known only to those to whom the Father has revealed the Lord Jesus. That's why we pray that we will so minister the truth of God and the wisdom of God, that God will be able to come forth, put His seal upon it, and send it forth as a living word that will take away the veil from blinded eyes.

Men cannot see unless God takes away the veil from blinded eyes. So Paul said that part of his ministry was not only to preach the unsearchable riches of Christ and to cause men to know the secret, but that it might cause men to see, that He might cause men to see what is the richest of the glory of His inheritance in the saints. I know that the next phase of the work of God in the body of Christ is to cause the individual members to be vital, not only participants, but to be vital sharers in the body of Christ.

And I know that not until this happens is the racism going to be done away in the body of Christ. And that's why we encourage God's people in this hour to believe God, to believe that God has given them something vital for the body, not to despise it because they think it's little, but to take it and to cherish it as a jewel that God has given, a precious jewel in the eyes of the Lord. It's something between you and God, something that God has given you in secret, and the world will never recognize it perhaps, but it's something that God has given you in secret, and the world will never recognize it perhaps, but it's something that God has given you in secret, and the world will never recognize it perhaps, but it's something that God has given you in secret, and the world will never recognize it perhaps, but it's something that God has given you in secret, and the world will never recognize it perhaps, but it's something that God has given you in secret, and the world will never recognize it perhaps, but it's something that God has given you in secret perhaps, as being great.

Is it that we're so proud that we say we can't go and we can't help and we can't minister and we can't share with the body of Christ because they won't receive it or because they won't recognize it? Is it because you're proud, because you're humble, contrite in spirit? You will rejoice in just giving that one little word that God has given. Just sing that song that God has put in your heart. Just go over and pray for that one that the Lord has laid a burden upon your heart for.

And perhaps, God forbid that any man should judge. Perhaps your ministry is entirely in secret, so that even when you gather together, you might very seldom have anything to say or to do. And God forbid that any of us should judge you if that's the condition.

If so, be that God has given you something in your private closet where you can pray and intercede and call upon God on behalf of others, and no man knows it and no man sees it. You are nevertheless a vital member in the body of Christ performing a very vital ministry. And in the day of Christ it will be revealed, in the day of Christ it will be known, that this one contributed to the welfare of the body of Christ, though no man recognized it.

God help us to gather together vessels. Borrowed vessels. Borrowed vessels.

They're not ours. We can't clean them. But we want to pour oil into them.

We want to expend ourselves for the welfare of others. We want to pour out. And you're going to discover, and I've discovered many, many times, it's only as I find empty vessels and begin to pour that God continues to multiply.

Many times I stood before the people utterly empty, nothing to give, nothing to impart as far as I could see. But God was faithful in causing a hunger to arise in the hearts of His people, and then I was able to pour forth. So she went from Him, and shut the door upon her and upon her sons, who brought the vessels to her, and she poured out.

And it came to pass when the vessels were full that she said unto her son, Bring me yet a vessel. And finally all the vessels were filled, and the son said, There's no more vessels, and the oil stopped. God would teach you and I that as long as there are hungry hearts and there are faithful members in the body of Christ who minister to those needs, God is able to satisfy those needs.

But He tells us that when the vessels are full, there's no way that we can minister any further. How then can we remain in a position of emptiness? You say, My vessel is full this morning. God has filled my vessel.

How can I come to that place of emptiness? Only by pouring forth again. Only by giving what God has given you. Wonderful to receive gifts.

Wonderful to be blessed of the Lord. But there's only one way by which we're going to remain blessed, and that is by pouring forth unto others. Five religious people.

Three of them know the ways of the Lord. Two of them are religious, but they don't know Jesus. One of them, I mean, they might say they do, because Herod certainly was of the covenant of Abraham.

But he killed the child who sought him. Five types of people in this city. As it came out, as it came out.

God forbid that we should ever come to that place where we're so blessed, so filled, so enriched, so enlarged in the Lord that there's no longer any need. How are we going to remain in a position of emptiness? Only by giving forth? Only by pouring forth? Only by giving unto others? Hannah prayed and said, My heart rejoices in the Lord. This struck me once very forcibly when I read that.

And I read all through that chapter, and I couldn't find where Hannah asked God for anything. But she prayed. Because praying isn't just asking God for things.

Give me this, give me that, and bless this, and bless so-and-so, and enlarge us, and help us. Praying is talking with God. Prayer is communion with God.

Prayer is that open line of communication that you have with God. And I believe the time should come in your life and mine when that line of communication is so open that our whole life is a prayer before the Lord. And that's what I believe Paul meant when he says, Pray without ceasing.

I know there are times when we draw aside to be with the Lord on special occasions. But there's a place where God's people enter into the secret closet and abide there, and live there, and pray constantly unto

the Lord. Because that line of communication is perpetually open.

We are talking with God, and God is talking with us. An open line of communication with God. The heavens are open.

I believe we ought to live in that realm. I know we don't. I believe God would bring us to that place where we live in that realm of an open communication with the Lord.

We pray and ask God for things, I know. But Hannah's prayer, she asked God for nothing. Because God had given her the total desire of her heart.

She had asked for His Son, and God gave her His Son, Samuel. And as we've mentioned before, God did not answer her prayer until she came to that point of total dedication. She says, Lord, you answer my prayer, and what you give me, I'll give Him back to you the rest of His days.

He shall be given unto the Lord. And when she made that prayer and that commitment, God answered and gave her Samuel. And true to her commitment, she gave him back to the Lord.

She took him down to the house of God and left him there with Eli to serve the rest of his days in the house of God. So Hannah really had no more requests, but she prayed nevertheless and said, My heart rejoices in the Lord. My horn is exalted in the Lord.

My mouth is enlarged over my enemies because I rejoice in Thy salvation. There is none holy as the Lord, for there is none beside Thee, neither is there any rock like our God. When we're rejoicing in the Lord like that, when we're singing these songs, when we're meditating upon the Lord and giving God glory and honor for His greatness, that's prayer.

Because we're in communication with Him. Talk no more so exceeding proudly. Let not arrogancy come out of your mouth, for the Lord is a God of knowledge, and by His actions are weighed.

The bows of the mighty men are broken, and they that stumble are girded with strength. Hannah had come to know the Lord in a very real way. The early part of her life was spent in barrenness, a barrenness that afflicted and tormented her because she was not bringing forth.

The desire of all women is to have children, and Hannah was unable to bring forth. As you and I are born into the kingdom of God, there is that inherent desire to be fruitful in that kingdom and to bring forth others for His glory. And it's a torment to God's people when they're not fruitful to the kingdom of God.

Nevertheless, in the scriptures, you'll find invariably that God has blessed the barren woman. Because God caused her to be barren in the natural, and in her barrenness, she would rely upon the Lord and seek the Lord that God might bring forth good things. And God has a barren people in the earth.

He has deliberately shut their spiritual womb, and has not enabled them to bring forth because He desires to give honor and glory to His own name. So that when God's Hannah's have sought the Lord with all their heart, and have made that total commitment unto Him, God will be more glorified in the Hannah's than He's been in the multitude of those who have been able to rejoice in the works of their hands. And so the prophet says, Rejoice, O barren thou that bearest not, break forth into singing thou that travailest not, for more are the children of the desolate than the children of the married wife, saith the Lord.

God has chosen the desolate people. And blessed are you and I if we have found ourselves amongst those who are desolate, unable to bring forth in the natural. No particular talents, no particular abilities, no particular gifts.

Nevertheless, loving the Lord with all our hearts and desiring to be fruitful in the kingdom of God. Do you know what God is going to do one of these days? He's going to break the bows of the mighty men. They've been out there on the front line doing warfare for God, and I'm not saying that God hasn't honored and blessed them.

But the time is at hand when God is going to break the bows of the mighty men. And gird those that stumbled with strength. Have you known stumbling? Have you been tripped up along the way? Have you bemoaned your weakness and your frailty? The time is at hand when God is going to gird the stumbling with strength.

They that were full have hired themselves out for bread. God looks down upon the Laodicean church. And He sees that they are blind and naked and poverty-stricken and destitute.

He knows that, but they don't know it. And God simply wants to bring the Laodicean church to that place where they recognize that they are poverty-stricken even as God sees them. That they continue to say, we are rich and increased with goods and have need of nothing.

We're prosperous. We're doing great things. We're sending out missionaries.

We're building churches and then overflowing them and selling them and building larger churches. God isn't interested in any of that. The time is at hand when they that have been full are going to hire themselves out for a crust of bread.

And those that have been famished, those that in their hunger and thirst have sought God much, their hunger is going to cease. They that were hungry cease so that the barren hath borne seven. Seven triplets.

The barren hath borne seven. And she that hath many children is waxed feeble. There's a weariness going to come upon the church structure.

There's a weariness even now coming upon many ministers who have labored long and hard through the years trying their best to produce something profitable for the kingdom of God. And they're getting weary of it. Many ministers are resigning and going to work.

They're weary of it. And thank the Lord for it. Because if they learn weariness, if they learn barrenness, if they learn emptiness, then they're in line to receive from God.

Because God is saying to the Laodicean church, to those who thus far have felt full and profitable and enriched, but who perhaps, many of whom perhaps are beginning to feel their poverty and their nakedness and the destitution of their way of life, God is saying, buy of me gold tried in the fire that you might be rich. Buy of me eye salve that you might anoint your eyes that you might see. Buy of me this white raiment that you might clothe yourself and that the shame of your nakedness doth not appear.

God is doing that. God is reversing the order. Those that were rich are going to become poor.

Those who have known their poverty are going to find great riches in Him. Those who have known fullness are going to become empty. Those who have known their emptiness are going to be filled.

The Lord killeth and the Lord maketh alive. He bringeth down to the grave and He bringeth up. The Lord maketh poor and maketh rich.

He bringeth low and lifteth up. He raiseth up the poor out of the dust and lifteth up the beggar from the dunghill to set them among princes and to make them inherit the throne of glory. For the pillars of the earth are the Lord's and He has set the world upon them.

He will keep the feet of His saints and the wicked shall be silent in darkness for by strength shall no man prevail. The adversaries of the Lord are broken in pieces. Out of heaven shall He thunder upon them.

The Lord shall judge the ends of the earth. He shall give strength unto His King and exalt the horn of His anointed. It doesn't sound anything like the Hannah that we see sitting there before Eli, mumbling a prayer under her breath, feeble, impotent, powerless, weak, helpless.

See her now prophesying what God is going to do in the ends of the ages. The day of the Lord comes when God brings down the high and mighty and He lifts up the poor and the needy. When He brings down the haughty and exalts the lowly.

When every valley and hill shall be brought down and every low place shall be exalted. When every high hill and mountain shall be brought down and the valleys and the low places shall be exalted. So we're approaching the day of the Lord and I just pray that every one of us will consider that God has given us something.

He has given us a little oil, not much, but the only way we're going to retain that oil and the only way we're going to have oil in our vessels in the day of the Lord's appearing is by pouring out the little that we have in blessing and righteousness. Again we remind you of the parable of the ten birgers. Some came with their self-sufficiency.

They came with the little oil they had in their lamps. And at midnight when there was a cry, they went forth and they all slumbered and slept. They were all aroused and those virgins, the ten of them, the wise and the foolish, they were aroused and they arose and they trimmed their lamps, got them burning.

But for the wise it was not for long. Their lamps began to go out. Their lamps began to go out.

They came with self-sufficiency. They had their lamp. They were virgins.

They had a little oil in their lamp, but not enough. They had no replenishment of the oil. They didn't know that the only way in which their lamps could continue to be kept burning was if they themselves were in union with Christ and poured out their life into others and had come to that place of total commitment.

The wise had no confidence in themselves. They came with a supply. And we are going to discover, if we are wise, that the only supply of oil that we will have will be that which we have as we give forth that which we haven't earned.

May the Lord bless you. This would your hearts this morning. Do you think a woman named Jesus? I think so.

He poured out the oil for my ministry. And again I will pour out my life that I did. I will pour out my life that I did.

As an offering of love and worship unto Him that I be. I will pour out my life that I did. As an offering of love and worship unto Him.

I will pour out my life that I did. And that's why there's been much prayer on their behalf. And I felt this attitude of we are nothing and we have nothing is very prevalent among the young people.

And God would have you to know that what's been ministered this morning, the same principle applies to you. And that God has given you a portion. But you're only children and you've got a child's portion.

But God doesn't want you to take this down that we have nothing. And I know that maybe with other young people in Cranbrook that you know you feel so barren. But we as adults we also feel very barren.

That God's exhorting us to give of what we've got. And really the reason why God isn't, there aren't big things happening with our young people is because our young people aren't crying out to God. And the little bit that you have, one year with each other God would probably make Jesus the center of it.

Not socialize, but make room for the Lord and He will enlarge you. And I can use Karen as an example. For the first time in her life a week ago God gave her a vision.

That it coincided with the first time in her life that she's cried out to God in desperation. Like Lord I want you, I need you. And God was faithful to come and minister her in a way that he never had before.

And Jennifer I know has a ministry in song and music. And it may not be mature enough for maybe our gatherings here but it's certainly a good portion for your gathering together with the young people. And I believe it's been prophesied to Todd about a ministry that God has for him.

And with Kara I believe there's something God gives her, I believe she has an understanding in the word. And God would have people to make Jesus the center of your lives and to pour out one to another and he will enlarge you. And possibly you should even be considering gathering together for a young people's meeting.

And maybe not with the thought of entertainment or going out to Fairmont or something like that. But a gathering together for prayer and saying and sharing with each other on the level that you're at. I really believe that that is right.

The last month or two I really felt the Lord would move amongst the young people. And I have prayed and I never thought of it I guess until Terry mentioned this about Karen. I prayed that the Lord would start to give dreams and visions and gifts of the spirit to the young people.

See we don't despise these things just because we're seeking to come into the holiest of all. There's no back door into the holiest of all. You come through the outer court, you don't want to stay there.

You come to a place of gift and ministry but you don't want to stay there. But you must go through there to come into the holiest of all. Nothing fills my heart more than to see people come into the outer court.

Come in and get saved and cleansed and washed in the blood of Christ. Come on into the holy place of ministry and gift and fellowshiping around the word. And then on into the holiest of all.

And God would have this I believe in the midst of his people. I don't think it's right. Well they're supposed to go over to that fellowship because they got lots to do with the young people.

Go down there because they got good teaching. We should have the full ministry of the tabernacle of God right in the midst of his people. Young people come in and receive the Lord and come to know the Lord and walk with him.

Know what it is to partake of his life and righteousness and truth and live for God at home and at school. And mature in the ways of the Lord in the midst of God's people. I believe God has got great things in store for his people.

I just encourage you all to continue to seek the Lord. I think I would remind you again of what we mentioned a week or two ago. Whenever it's possible fast one day a week and seek the Lord on behalf of others.

It's not for ourselves but for others. The people of God might truly rise out of the desolation that we've been in. And begin to worship the Lord in the mountain of the Lord's house.

And be delivered from our captivity.

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Audio: <https://sermonindex1.b-cdn.net/29/SID29009.mp3>

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