

Camp Spalding - Part 2

by George Warnock

In this sermon, George Warnock emphasizes the need for humility, unity, and the work of the Holy Spirit in the Body of Christ to fulfill God's promises and bring true joy.

Duration: 1:28:56

Scripture: 1 Samuel 1:2, Matthew 6:5

Topics: "Christian Life"

Description

In this sermon, the preacher emphasizes the importance of having spiritual sight and understanding the doctrines of God. He encourages believers to continually seek and grow in their knowledge of God's truth. The preacher also warns against allowing life's circumstances and hardships to breed bitterness in one's heart. He urges believers to prepare their lives and be ready for the Lord's coming. The sermon references the story of Hannah in the Bible, highlighting how God often chooses the unlikely and barren to bring forth something great.

Transcript

I'm speaking this morning on the fact that in the fullness of God's working in his people by enriching them with his gifts and blessings, there's going to come a time when God is going to take away the... bring down the high places and exalt the low. That the body of Christ will be tempered together and no longer be filled with all the unevenness that is now there. Where many members are unduly exalted and others are not even recognized or even known.

And God is going to deal with this in the body of Christ. Even as in the human body, the apostle says, we have uncommonly parts. Parts that, you know, we don't attribute to them any particular beauty or usefulness, but upon these we bestow more abundant honors.

And he says so it is in the body of Christ. For our common parts have no need, but God has tempered the body together. Having given more abundant honor to that part which lacked.

God has tempered the body together. We mention how God often will declare his purposes in the past tense because it's something that he sees as an accomplished thing. The finished thing as far as God's concerned.

There's no question about it. It does not mean that we read something that's written in the past tense and say, oh well, that's gone now. We've got all that.

Because oftentimes it means that God has simply declared his purpose and that that's his intention and that's what he's going to do. And I didn't give this illustration, but I'll give it now. When God began to reaffirm the promises to Abraham, Abraham had waited many years for the fulfillment of this promise.

And his heart grew weary waiting for the fulfillment of what God had promised. And God said to Abraham on one occasion, having reaffirmed the promise, thy name shall be no more Abraham, but Abraham. For Abraham signifies a high father, a title of importance.

It doesn't signify actually that he had a family. And he said, Abraham, thy name shall no longer be Abraham, but Abraham. For a father of many nations have I made thee.

And after that, instead of referring to this man as Abraham, as previously, he went about with a new name, Abraham. It must have been a reproach to him, really. For here he was, getting older and older, and Sarah getting older and older, and the promise of God getting less and less, coming into a place of less and less possibility of fulfillment.

And when people would call him Abraham, he says, no, God changed my name to Abraham, which they knew meant father of many nations. But the point is, God didn't wait until that happened. He says, your name is going to be Abraham from now on.

Because when you're dealing with God and meditating and considering his purposes, you're dealing with one who calleth the things which be not as though they were. God just saw things as they were going to be, and he refers to them as if they already were. So I don't read the scriptures and say, I'm resurrected with Christ.

I'm seated with him in heavenly places. I'm not going to die, because I've got resurrection life. The Bible says I've got resurrection life.

God calleth the things which be not as though they were. We do have resurrection life. But these things are not given unto us that we might presume, but that we might believe and embrace it, that in due course it will come to pass.

So I like giving forth the word of God unto the anointing and the presence of the Lord. And I can declare it with great assurance. No question of my mind about it, because God is saying this, and I know it's true.

But that's the seed of life that you embrace. It's going to take time. It's going to take the working of God in your life and mine for these things to come into being.

It doesn't cause any doubts, ought not to cause any doubts to arise, because God declares that he's going to do it. And he would have us to embrace the promise that in embracing it, it might come into being. I don't understand the fine line between the sovereign declarations of God and our responsibility concerning it.

And of course, there are times in our early Christian experience where we seek to define and understand all the mysteries of God. But as you've gone with the Lord and the purposes of God and the greatness of God takes on greater magnitude in your eyes and in your thinking, you're prepared to lay all that aside and

be content to declare what God has said without trying to make everything fit like we used to. It doesn't matter if it fits as long as we know God has spoken.

And then something else is said that sounds different and we know God has spoken it and we want to fit it together. Well, it'll fit together somewhere. But let us have our ears so tuned to God and be so conscious and aware of God's voice that we know when he is speaking that it is truth.

It will be in accord with Scripture. But oftentimes we'll have to hold it and meditate upon it until God brings forth the Scripture that will confirm it and settle it in our hearts and minds. Because truth must come by revelation.

It must come by the revelation of the Spirit. It doesn't come through the written word first. It comes by the Spirit.

Because even the letter of the Word, the written Word, first preceding that was the Spirit. And the Spirit breathes upon holy men of God and as he breathes upon them, they rule. And that's why it's difficult for a knowledgeable man, an intellectual man who has to have everything figured out scientifically, it's difficult for him to embrace the living Word.

But he'll take the letter of the Word and analyze it and so forth and come up with a doctrine. But oh, how far short it falls from being a living Word from God. God's living Word is inherent in the seed.

I don't despise the letter. There is a living seed within it. Don't despise the letter just because the Scripture says the letter killeth and the Spirit giveth life.

The Bible also says that the Lord killeth. And bring it down to the grave and bring it up again. You're going to despise God because of that? You're saying we don't want God because the Lord killeth? The Lord killeth and the Lord maketh alive.

Well, forget the Lord. And that's the concept people have with the Scripture. Why would the letter kill us? Because we're offering joys to the Spirit.

Oh no. In that letter is a living seed. But before it becomes that living Word, you and I, it has to go down in the ground and die.

It has to enter into us. It has to enter into the ground of our soil that the seed of it might break asunder, that the light that is in it might conform. And so there was a time when I was inclined to despise, perhaps, or not to, I shouldn't maybe say that, but to be unappreciative of the ministry that the Lord had given me because, you know, having been brought up in Pentecost where great emphasis was laid upon the Spirit, and there were times when God was moving mightily when people figured that if you come and there was a meeting and nobody preached, oh, that was a wonderful meeting because nobody preached.

Well, it could be a wonderful meeting without anybody preaching or teaching. I'm not denying that. But oh, the Lord was there to thank.

There was no message at all. And, you know, people were happy and rejoicing and going through all sorts of spiritual antiques because of the presence of the Spirit. What did God say? Well, I don't know if he said anything, but... And so it is encouraging to those whom God has sent in the body with a word from the Lord to know that such people are beginning to listen.

They want to hear what God is saying. They want to know what God desires for their life. And as soon as we come to that place where we have that desire, you can rest assured God is going to speak.

Not that he is speaking, but our ears have been so tuned to many voices that we haven't heard that clear voice from God. But we all know that there are many voices in the land, all claiming to be right, all claiming to have the way of the Lord. And God's people have been in so many cases, like sheep not having a shepherd, searching here and searching there.

And with many of the machines that the solution is, well, dig through it all. Get a crumb here and a crumb there. Dig through that haystack and try to get a crumb of food out of that.

Dig through this mess of garbage. Perhaps there will be a little bit of food there. And it seems to be the way.

But God is concerned about his people. And the time is coming when he is going to bring forth a clear word in the land. And so he is preparing the people that that day of visitation might come upon us.

And the people of the Lord will go forth empowered by the Spirit and anointed by the Spirit and by the Word to bring forth that clear intention of God to declare them unto God's people. And the people of God will know this is the voice of God. If they are God's sheep, they will know.

Jesus said, And I sheave you my voice, and I know them, and they follow me, and a stranger they will not follow. Have that confidence. I know that's going to happen.

Many people, of course, like I said this morning, they'll take the Word of God and profess to embrace it and all that. But it doesn't bother them if, you know, they don't mind saying, Well, of course, what you said, I don't think that will ever happen. You can declare the Word of God.

Well, yeah, that sounds good. That would be nice, but, you know, it hasn't happened and we've tried that. I remember saying to one young man, Well, this question starts concerning some aspect of Scripture.

Well, yeah, but this other week it's the Word. But God is bringing us to that place where his people are going to recognize that God's way is the right way, that he's going to establish his way in the midst of his people, and that the ways of man are going to be brought to light. He's bringing us there.

And as he completes his work in the Body of Christ, like we said this morning, he's going to. Yes, he has tempered the body together, but the work goes on. God sees it as a finished thing, but that work goes on.

He's tempering the Body of Christ. The word tempered, mixed together or compounded, I think it refers to the work of the apothecary, you know, where they compound different substances. And by way of tempering together the members of the Body of Christ.

And in so doing, there's the loss of our identity. Now, I've got to qualify that, because I know there's other aspects of truth that clearly portray that as members of the Body of Christ, we are members in particular. Members in particular, and oftentimes we emphasize that aspect.

But in another aspect, as far as this loaf that God is forming, we're not only a body, we're a loaf. As ingredients of that loaf which God is forming, he is causing us to lose our identity. As the grains, the kernels of wheat are put into the millstone and ground together, every little kernel loses its identity.

And because God is tempering the Body of Christ together. And we're going to have to recognize that and look for it and believe it and anticipate it and long for it. And that's why much of the ministry that we have in the land today, though they'll preach the Body of Christ and think that in preaching it that they have it in their midst because they've got 200 people or 300 in their congregation all singing the same songs and worshipping the Lord together and faithful and attending church, and they say, this is the Body.

There is very little, really, manifestation of the Body of Christ in the earth today as God wants it to be. Very little. Because the Body has not been tempered together.

Some parts have been grossly over-exaggerated given a great place of preeminence whereas others are not even recognized and the Body is not tempered together. But God is doing that. He's doing it in his mills.

He's subjecting the kernels of wheat to the mills of God. That as they are ground together in the mills of God that we lose that identity and we become brethren. Remember that a shepherd is a sheep.

He's not higher than the sheep. He is a sheep. But God has given him a ministry whereby he might lead other sheep unto the true shepherd.

And so that there's no difference in the Body of Christ as far as our relationship with the Lord is concerned. The difference is only one whereby God gives a certain ministry to one to help the other. So he gives ministries of apostles and prophets and teachers and pastors and so forth to bring others into this glorious realm of the Body of Christ.

To bring them into it where they will find their place in the Body and be beautified with the beauty of the Lord and function as a very meekful part of the Body of Christ. Ministry is for that purpose. To bring the Body of Christ into that place where every member will be a very vital functioning member in that Body.

And we don't have that and you know we don't have that. You've got some ministers out there that are looked to and exalted and the people are content to have it that way but not the people who are always grooming for a place in this glorious Body. The hearts are longing for reality.

Their hearts are longing to find that fulfillment that they know that God has for them and they search for it and try to find it and find it not. Go from one assembly to another, from one group to another, from one congregation to another hoping that they'll find that thing for which their heart is craving and many times turning away in disappointment. But to such God is calling and he's seeking them out and he's bringing them together and he's causing them to see that the reason that they're not accepted and the reason they don't fit in the reason they're not finding their heart's desire and the fulfillment of their heart's desire is because that God has caused them to recognize their need that he might come and supply that need.

I remember someone asking me one time, what is the real need in the Body of Christ? Like a flash it seemed to come to me. The greatest need in the Body of Christ is that the people of God recognize their heavenly need because they're living in the land to see an age. When the Church, God's people, the Church says, I am rich and increased in goods and have needed nothing.

We're living in that age. He's very boasting about what we've had in the Church. And Jesus looks down and he says, I counsel thee to buy of me gold and try to inspire that you might be rich.

He says, you're poor and you're poverty-stricken, you're blind, you're naked. He says, you don't know it. But I see you in that condition.

And God's complaint was laid to sea, I thought, since so many times. It's not that they were poor and wretched and blind and naked, but that in that condition they said, we are rich and increased in goods and have needed nothing. For if we know our condition, God is there to meet our needs.

So he said, I counsel thee, buy of me gold, try to inspire. You say, you're rich. God says, no, you're poor.

But I've got gold for you. You say, you're clothed upon, you're beautiful. And God says, no, you're naked.

God says, I want you to buy these garments from me, these garments of righteousness that I have for you as a free gift that you might clothe yourself. You say, we see the purposes of God, what God is doing in this day and hour. We see it, yes, we believe in it.

You come across those people in so many places, as you begin to say some of the, oh, yes, we believe that in our church, yes, yes, we believe that. And Jesus said, come and buy eyesalve that you might have your eyes anointed, that you might see. In vain do we say, we see the purposes of God, and then go and carry on in our own way and do our own thing, have our programs, build our churches, do anything we want to do because we've got a strong pastor, apostle, prophet or teacher, somebody can do anything he wants to do because of his wisdom, because of the riches of the people behind him, carrying on their own program.

Oh, yes, we believe this revelation that God is doing. And God is saying, stop all this, quit it all. Come unto me, seek my face, let me be your light, let me direct you, let me tell you what to do.

Oh, we've got apostles. They don't have to do it until we just trust in them. Jesus says, I come so that you can buy of me eyesalve that you might anoint your eyes, that you might see.

He's tempering the body together. He's mixing us together. He tempers us with the oil of his Holy Spirit.

And therefore, if we do not give preeminence to the Holy Spirit, how are we going to be tempered together? And in that holy oil, there were many ingredients added. You know, it's not enough just to have the oil, but there must be these ingredients. Oh, there's several of them mentioned there in the scripture.

Myrrh is one of them. Myrrh is a bitter plant. And when Jesus was born, you'll remember the wise men brought with one of their gifts myrrh.

Myrrh speaks of bitterness because bitterness was to characterize the life and ministry of Jesus. His was to be a bitter life. And yet in and through all the bitterness, he would know the joy of his God upon his life.

But nevertheless, it would be a cross that he would bear. And so they presented him with myrrh. And there was more myrrh in the holy oil than anything else.

More myrrh. There was cinnamon, sweet cinnamon. That's sweet, you know, sweet cinnamon.

And there was calamus. And there was cassia. All these precious graces that were included in this holy oil.

But God says, more myrrh than anything else. Of course, that doesn't say the end of this present day preaching of the Church. God had more joy than anything else.

God had more noise than anything else. He had more excitement, more enthusiasm than anything else. But as the song is sung tonight, weeping may endure for the night, but joy cometh in the morning.

Not to say that it's not a joyful life, but there's a joy in knowing that out from the cross, out from a life that is rejected, out from a life that is despised, out from that lonely life, there is born the joy of the Holy Spirit. And that's the only true joy there is. There's no joy that you and I can trump up.

There's no joy that you can trump up with a lot of excitement in the Church. The true joy of the Lord is born in the body of a cross. And so may the Lord help us to know what God is saying in this day and hour.

He's calling his people to come down low in his feet, to hear what he's saying, and to submit to the crushing of the grain in the martyrs of God, and that the body of Christ might be blended together, mixed together, mingled together, that it might come forth a loaf bound together by the heat of God in the ovens of his fiery trough. And he's not going to have a body apart from this holy dough, mingled with the holy oil, with all these graces, these ingredients of the Holy Spirit, the graces of love and truth and forbearance and patience and longsuffering. All these ingredients mingled with the holy oil.

You can have the anointment without that, but it's not the holy oil that God wants. It's like the ointment that we read of in the writings of Solomon, where he says, Dead flies cause the ointment of the apothecary to send forth a stinking savour. Until God, by his Holy Spirit, brings them to the midst of his people, the ways of the Lord cause them to walk in his ways, brings them down on humility before him, brings them to repentance, causes them to shed tears of repentance before him, weeps because of the erring ways of Zion, cries unto God day and night for the people of God in their desolation.

We're not going to know the joy of the Lord in the midst of his people. Trumpet up all you will. Try and manufacture, try and make it that there's a people who are going through their hour of sorrow now, that in the day of God's visitation, they shall laugh.

Now, just digressing, not really digressing, but perhaps for the rest of the third message which I have for tonight, let's turn to 1 Samuel 1. We're going to talk a bit about Hannah, the chosen one of the Lord, and how she loved the Lord with all her heart. Her husband was Elkanah, and he had two wives. One was Hannah, and the other Penan.

They were told that Penan or Peninnah had children, but Hannah had no children. Hannah was barren. If you'll just recollect, or should I say remember as you read the scriptures, you'll discover that whenever God was going to do something special in the earth, something great, something different, whenever God was going to change the order, when God would bring forth a new thing, he chose a woman that was barren.

He chose a barren woman. He said why? The reason was, if God chooses a barren woman, she's going to be humble. She's going to seek the Lord.

Oh, not so much today. It's almost a reproach to bear children today. But in the days of Israel, it was a reproach not to bear children.

And the godly woman in Israel wept and lamented the fact that they could not bring forth children. It was a reproach to them. Because they were born to bring forth.

And so Hannah suffered this reproach. And there's a Hannah people in the earth, in the church, part of the church. When we talk about the church sometimes out there, we still recognize we're a part of God's people, and we love the church.

But we just recognize that in so many cases, the Lordship of Christ is not recognized, and the Spirit of God doesn't have its free course in the midst of his people. And so what we have as a church is so often a human structure manipulated by some clever leader, and the Spirit of God is not flowing in the fullness of his presence in the midst of his people. Philemon had children.

He was fruitful. Hannah had no children. But God was grooming Hannah to bring forth something that his heart desired, something that God wanted to do.

And he wanted to establish a clear voice in the land, and so to bring forth this one, he would choose a barren Hannah. And so it was when Jesus came in this world, the voice of God in the land, he chose a barren woman to do it. A miserable woman.

Not only barren, but old, helpless, unable to bring forth. That when God would come on the scene, and what God would bring forth would be a miraculous thing. It would be something fresh from the hand of God.

And so God blesses Philemon. God blesses his Philemon in the church today, and we're not denying that she's blessed with the Lord, and she's fruitful, and she's got her converts, and she's building her churches, and sending out missionaries, and doing many wonderful things. We're not denying that.

But we're saying in the midst of all that, the earth is no better off today than it was yesterday. No better off today than it was ten years ago, twenty years ago. It's worse.

It's worse, and you know it's worse. But you know we can rejoice in the little thing that we see, and blind our eyes and close our ears to the desolation that the church is in, and try and comfort ourselves if we see a little fruit here, a little good there, and so forth. And there's a people who just recognize that the church is in desolation.

It's in desolation. And with all the children that Philemon has brought forth, the situation has not changed. And Hannah is barren.

But she weeps before the Lord because of her reproach. Because of her reproach that has been upon God's people, there's a people that are being gathered together unto him. That's why many of you are here tonight.

Because of the reproach of God's people. And God said he was going to have respect unto those to whom the reproach of the solemn assembly was a burden. And when the time came when God was going to manifest his judgments in Israel in the days of Ezekiel, he said, First of all, I want you to go through the man with the incline by his side, and he was sent to go through the elders of Israel and the leadership and to put a mark upon all those who sighed and those who cried for all the abominations that were done in Israel.

And God put a mark upon them because they were going to be spared the judgments that were coming upon them. God's putting a mark upon his people. I encourage every one of you to get David Wilkerson's book.

Put the trumpet to their mouth and read it. If you do, I'm sure you'll recognize the prophetic utterance of God that God is about to send great judgments upon the earth. But Peter tells us that his judgments are going to begin at the house of God.

And if that be so, how near we must be to that day and hour when God is going to come down and intervene in the affairs of the church and begin to execute his judgments. So we look forward to it and anticipate, but even as we do, let us do so solemnly and recognize that it's a fearful thing to fall into the hands of the living God. God's putting a mark upon his people.

And he's marking them. If you're sighing and crying for the abominations that are done in the midst of his people, if you're hungry for God, if you're in need, if you truly see the need of your heart and the needs of your brethren and the need of the church, if you truly see that and lament over it and are concerned about it, God has set you a mark. He's set you a mark.

In the scriptures it says, put a paw, like our letter T, but it's the last letter of the Hebrew alphabet, the paw. Put a paw on the forehead of the Lord. Let God come to the end.

Jesus is the Alpha and the Omega, that's the Greek. But the Hebrew is elephant, paw. And Jesus is Alpha and Omega.

And he's the same Christ and never changes. But he's both because he does a certain work as Alpha in the beginning and he's doing a different work as Omega in the end. He cometh to judge his people.

He cometh to establish righteousness in the midst of his people. He cometh to his temple suddenly to cleanse the sons of Levi that they might offer unto the Lord a sacrifice in righteousness. He loves his people.

And what breathes God's heart is that we can go on and do our own thing and go our own ways and walk in disobedience and come to the house of the Lord and say, Lord, we love you. And praise the Lord with all our hearts, not that you're trying to flatter me. He's trying to flatter me.

He flattered him with his lips in Israel. And praise the God once in this day and hour is a contrite and a broken heart. The sacrifices of God were a contrite and a broken heart.

These God will not despise. So may the Lord bring us down before him that he might lift us up to that God's purpose. Hannah was damned.

Hannah was helpless. And yet she longed to bring forth something that would glorify God in the land. It seems that Israel, Israel's women from the beginning had this one.

Perhaps I might bring forth one of whom Adam spoke, of whom Moses wrote, the prophetess Moses, when he said, the seed of the woman would bruise the serpent's head. So it seemed to be a sort of a hope in the hearts of Israelitish women that they might bring forth this promise seed. Be that as it may, in the Old Testament, the barren woman was a reproach to herself and to her husband and to her neighbors.

So Hannah was a reproach. And her adversary provoked her sword for to make her friend, because the Lord had shut up her woman. This barren people in the earth can't help us.

They'd just love to be bringing forth for the honor and glory of God. Nothing I would have liked better as a young man. When I, you know, received the Lord, received the Spirit, I contemplated the mission.

I wanted to serve the Lord. I wanted to work for the Lord all my life. I wanted to be fruitful.

And God never let me be fruitful. He wouldn't allow it. It bothered me.

It was a torment to me. But what does it do? It leads you to seeking God. It leads you to seeking God.

And so if you do not go through that process, God cannot prepare you as is Hannah in the earth. And so do not think, as the word of the Lord came this morning, that the dealings of God in your life are an instrument of destruction. But recognize that the dealings of the Lord in your life are really the instruments whereby he would cause you to be humble, and chaste, and sacred.

That you might seek him in your barrenness. That you might seek him in your need. That as an uncommon part of the body of Christ, he might in this great day and hour bestow upon you more abundant commonness.

That you might truly be a fruitful member of the body of Christ. And her adversary also provoked her soul for the making of Christ. And so you get the reproach.

These people sitting around trying to be perfect instead of getting that thing and doing things for God. No, it's not that. We've been out there trying to do things for God.

It never worked. We couldn't get anywhere. And so we had to come home and sit down and wait before the Lord and seek the Lord and cry out to God, God, do something about it.

We don't want to end our days and go into eternity having been an unfruitful people, having nothing to lay at your feet. And it bothers you. Of course, they don't understand that.

But no, we're not sitting around trying to get perfect. We're waiting before the Lord, crying out to him that he might come forth and move on behalf of his people and cause them to be a fruitful people in the end. And so he did year by year.

When she went up to that house of the Lord, so she provoked her. Therefore she wept and did not eat. Then said unto Hannah, Hannah, why weepest thou, and why eatest thou none? As the eyes of the heart grieve, am I not better to thee than ten sons? So Hannah rose up after they had eaten and shallowed, and after they had drunk.

Now Eli the priest sat upon a seat by a hoof of the temple of the Lord. She was in bitterness of soul and prayed unto the Lord and wept so. Bitterness? A godly woman in bitterness of having partaken of the myrrh? Bitter? She was in bitterness of soul.

But the bitterness that God allows his people to partake of as they partake of the myrrh, as they walk with the Lord in the Valley of Acorn, as they walk with the Lord in reproach and in rejection, the bitterness that they partake of does not make their spirit bitter. It makes their bitterness sweet. Because in the ingredients of this holy anointing oil there is also the sweet scent of the myrrh.

And though she partakes of bitterness, she is not made bitter. Remember that. Do not allow any experience in life to work bitterness within you, otherwise God's dealings with you and the way in which he is leading you has all been in vain.

But God causes you to drink bitter waters that you might turn to the Lord and ask him to remove the bitterness. A book of Matthew, a few weeks ago, the Lord chose the tree and then they came to the waters of Marah. God brought them there.

God led them there. The cloud of glory went before them and brought them to Marah and caused them to camp there because according to the word of the Lord they would follow the cloud. And when the cloud rested, they would rest.

And so our faithful God has led us to Marah. And so, you know, what a rejoicing. Here we are now.

We can rest now. Fit your tents. And here's water.

And they went and stooped down to drink the water and it was bitter and they couldn't drink it. Oh, how they complained against God. Because God brought them here and it was bitter.

And oh, how we would remind God's people if God leads you into a situation which is bitter, it's not that you might go on drinking of bitter waters, it's that you might look for the tree. There's a tree available if you're a bitter one. And so they complained, and they complained against Moses, against the Lord, and God showed Moses a tree.

He cast it into the waters and the waters were healed. The waters became sweet. So God says to his people, when you come to bitter waters, look for the tree.

It's there. God wouldn't lead you to bitter waters unless he had a tree to cast into the waters. Did he mention the bitter waters? Look for the tree.

Don't blame God. Say, thank you, Lord. Now how, in what manner are you going to solve this situation? Don't allow the circumstances of life, the bitterness, the failures, the shortcomings, the reproaches, the cross that you have to bear.

Don't allow that. The word bitterness in your heart? And say, Lord, what is it? Where's the tree? How shall I throw the tree into the waters? Where's the tree that I might cast it into? Let the waters not become sweet. And so while we were talking today, and I mentioned different ones in the church, and someone mentioned Mattie Galen, and the bitterness that she knew, and why was it, why does she still cry? Does she have to do it? That her spirit might be made sweet.

And that she might write down her testimony for generations to come. Not realizing when she went through this bitterness that though it was a reproach and a source of sorrow and frustration and bitterness in her life in that day, that in days to come many would read her biography and find their spirits sweetened because of the sweetness that came forth from her life. So we accept the bitter water that's from the Lord.

And we look to the tree. And when the tree is cast in, the waters become sweet. And she prayed unto the Lord and wept sore.

And she vowed a vow and said, O Lord of hosts, that thou will indeed look on the affliction of thine handmaid and remember me and not forget thine handmaid, but will give unto thine handmaid a

man-child. Whenever you're referred to in the scripture in Revelation, what is it, Revelation? Revelation. When John saw great wonder in heaven, a woman clothed with the sun and the moon under her feet.

And she prevailed in birth to bring forth and she brought forth a man-child who was to rule all nations with the rod of iron. You just quote that and people got your mouth if you believe in the man-child doctrine. Well, I don't want to be identified with any particular doctrine.

But I do know that the scripture speaks of a woman, a symbolic woman, clothed with the sun, clothed with the glory of God, the moon under her feet. And she's prevailing in birth to bring forth. And she's going to bring forth a man-child.

Wesley saw her, a whole boy in this movement, a preacher. I asked him one time, what about, you know, what God is going to do in these last days? He said, oh yes, John Wesley believes it. And he quoted one of his poems about this glorious woman clothed with the sun.

He said there's going to be a glorious child. And so don't get afraid of the word man-child. It just means a son, a child, a son.

And God brings forth a corporate son. We've talked about him this morning. This one who grew up into the fullness of the statue of Christ unto a new man.

One man, a man walking in the earth as Jesus walked. Many, many members. Many, many people but walking in such union with the Spirit that John saw one man, the man-child, the one man that came forth with one mind, the mind of Christ.

And God's not going to be content until he brings forth this one. And that's why I say I like declaring these things because I have the anointing to do it and I know God's going to do it but I also know that it will not happen until the word that goes forth and becomes a seed in your heart and mind is bathed in prayer and intercession and longing and desires after God for him to bring it to pass. It's going to come to pass but it's going to come to pass when the people have embraced that seed and allowed the rain from heaven and the sunshine of his love and the intercessions of God's people to bring it forth.

So when that intercession comes upon you, that travail, just recollect and remember that it's the burden of the Spirit of God in this hour to bring forth, bring forth this man-child, this one who would be the voice of God in the earth. And Hannah prayed for a man-child. And something that seems to come to me as a real revelation maybe a year ago as I ministered on this was that Hannah did not receive the answer to her prayer until she made that very solemn commitment.

Lord, if you'll do this, I will give you unto the Lord all the days of his life and there shall no razor come upon his head. Lord, if you'll do these things for which we're asking, we'll just give it to you. We won't retain any of that glory unto ourselves.

No razor shall come upon the head of this one. He'll be a Nazarite. He'll be separated unto the Lord.

And God's just waiting for that commitment. Not just in word only but from the heart. We can all stand and make this commitment.

It's not very often that I would say, let's all stand now and make this commitment to the Lord although I believe there are times when the Lord might lead to that end. Because this is something that has to be

acted on. It's one thing to say, yes, Lord, I'll obey.

I'll go all the way, Lord, but God wants to see a deeper commitment than that. He wants to see a commitment that will involve the very depths of our soul and spirit. A commitment from our very heart.

He wants to see that. So we trust that even in these few days of gathering together that there will have been born in the hearts of God's people a fresh commitment and a new commitment to go all the way to the church of God. Say, Lord, you have it.

Whatever you do, Lord, we're looking for your glory. We're looking for the coming forth of the presence of God in the midst of these people who want to be a fruitful people. We want to bring forth for your honor and glory.

But Lord, when you begin to do that, we promise you, Lord, it's going to be you. It's going to be for the Lord's name and glory's sake. We'll retain none of that glory for ourselves.

But God granted that commitment to be so from such depths within that when these things begin to happen, we will not forget it. God granted even as he begins to fulfill that commitment and to glorify his Son in the midst of his people, that he will remind us over and over and over again, remember what you said. Remember what you said, that this one that I'm bringing forth in your midst was to be given to me all the days of my life.

You were not to retain it. There are too many in the land today who say, I have this ministry, I have this commission from God, I've got this from God. If you're going to go anywhere with God in the days that are ahead when God is bringing his people into realms of new things, new directions, every one of us has got to be prepared to give back to God everything that he has given us, not only in the natural but in the spiritual.

Every gift, every blessing, every ministration he's given you, you've got to give it back to him that you'll no longer have anything but that he'll have you. That you'll no longer have anything but that he will have you. And if he has you, you still have him.

At the same time, you have nothing. But having him, you have everything. You have all you need.

There can be no higher ministry come forth in the land than that ministry that is coming forth when his people come forth out of the cryings and intercessions of God's people who are given unto the Lord and begin to walk with God and hear the voice of God. I'm not crying Oh God, raise up a great prophet in the land. Raise up another prophet.

Raise up a great apostle. Our cry is that God will bring forth in common ordinary people, new people, those who are uncommon members of the body of Christ such a way to his glory that you'll begin to function as a vital member in the body of Christ. Cause the word of the Lord to go forth in your life with the truth and the function and the anointing and the power and we're going to see it.

We're going to see it in our day and generation when God's people who are God's handmaidens in the earth are crying and interceding unto the Lord to bring forth this man child. This man child. This son.

This male son. This one who is cut up to God and is born. I was taught years ago long before this method was spoken in the land that I was seated with Christ in heavenly places.

And now as we begin to talk about beginning to appropriate that, oh they say that's for some future time. There's a time when oh that's mine, yeah. It's a little different when the time for the manifestation of truth comes on the scene.

There's a different situation. You can rejoice in the truth but when the time comes and God says now is the time to begin to enter into the government there's a difference. And there's questionings and there's perplexity and there's fears.

And there's disobedience and there's a drawing away from what God has begun. You can believe it but when you come to the point where God says now I've told you these things and you've declared them and the time has come now and you go to possess it no we can't do this. So for 400 years Israel has cherished the time of one day coming on taking of this land which is under the control of the abominable nations of Israel.

God says your seed is going to remain in bondage Abraham for 400 years but he says I'll bring them forth. He says the iniquity of the Amorites is not yet full but when it's full I'm going to have to execute judgment upon them I'm going to bring your people your seed in and they're going to inherit the land. So that was the promise that Israel had cherished for 400 years.

And so sure enough in the fullness of time God brought a great deliverance for them brought them out of Egypt brought them into the wilderness led them all through the wilderness up into the doorstep of Canaan and now he said the time has come we're going to take this land that I promised your father and they sent in spies and spied out the land yes it's good good land full of milk and honey but there's giants in the land we can't take it.

And all the time that they were saying we can't do it God was saying you're saying you're unable what you're actually doing you're limiting me you're speaking against me the psalmist says they speak against God when they said can God furnish a table in the wilderness the psalmist said they were speaking against God we think it's a light thing to say well can God do this God looks down he says you say can God do this you're speaking against me if I have to carry the burden of this because it's not something you and I are going to do it's something God's going to do but he's requiring an obedient people that he might do it to an obedient people and having waited 400 years for this promise when the day came for them to embrace it they said we can't do it we've seen similar things in the

church all through our history wonderful to talk about what God's done for us in redemption and the glorious inheritance that we have the time comes God says now is the time to begin to appropriate it no no we can't do that God calls us to have faith not only to believe but to obey not only to believe what God has said and cherish the hope and the promise of it but when the time of the promise comes around to believe and then to go in and possess our inheritance we might be speaking more on the inheritance but we've come to a place where God wants to begin to possess the inheritance that he's long given us and we know it's ours but we haven't been able to partake of it and possess it in any degree before us God is waiting for this people who will make this commitment Lord if you'll do

this thing whatever you do will be yours I'll give them back to you I won't claim it for myself to you will be all the glory and word of mouth will not be sufficient we've had lots of that you see a man standing there you know give the applause to the people coming in you know here it is the great man of the hour someone is healed give God the glory you know but he takes an awful lot of it for himself takes a lot of it for himself not on that day they won't be out there healing the people on TV for the people to admire the healer they'll be

doing it in secret having healed the people they'll be doing it in secret they'll be in secret the people they'll be the people they'll be in secret the

people the people they'll be in secret the people they'll be in secret the people the people they'll be the people they'll be in secret the people the people they'll be in secret the people they'll be in secret the people they'll be in secret the people they'll be they'll be in secret the people they'll be in secret the people they'll be the people they'll be in secret the people they'll be the people they'll be in secret the people they'll be in secret the people they'll be the people they'll be the people they'll be in secret the people they'll be in secret in secret the people they'll be in secret the people they'll be The thing is, God had arranged all this, it wasn't just a thought that came into Hannah's heart and was to have a child, God made that to be heavy upon her, he made the

reproach of it to be heavy upon her, because God wanted to do something new in the earth.

One thing that has encouraged me much in recent years is the discovery in the scriptures that whenever the condition of God's people falls into disarray, whenever it falls into apostasy, whenever it falls into corruption, God begins to work out something whereby he'll bring forth another.

I didn't always understand that. It almost seemed that when God would move on the earth it came suddenly. I realized, no, before it happens, before the old order disintegrates, God has got the new one in the making.

Before the old system vanishes away, God raises up the ingredients of the new. God is raising up a priesthood in the earth, or a kingdom, I don't know. There's a lot of talk about the kingdom.

Do you believe in the kingdom truth? Yes, but forget that for a while. I believe in the priesthood truth. Before God establishes a kingdom in the earth, he establishes a priesthood.

And God establishes a priesthood. Oh, we like the thought of a kingdom. Oh! God is raising up a priesthood.

And a priest must have compassion on the ignorant and the erring, because they themselves also are compassed with infirmity. God is raising up a people of compassion, a people of mercy, a people of love, a people of known reproach, a people of known bitterness, a people who have been disappointed, a people who have suffered. He's preparing them all to reign, but forget that for tonight, that they might be a priesthood in the earth.

A people who will be able to have compassion on the ignorant and those who are erring, those who are out of the way, because they themselves also are compassed with infirmity. If you're compassed with infirmity, weakness of one kind or another, spiritual, physical, whatever, because God is seeking to establish within your heart a godly priesthood. He wants a priesthood in the earth who will cry unto God, who will stand between the needs of men and God and cry unto God on their behalf.

That's what God wants. And he's got that people. He's preparing them, he's grooming them.

How it must hurt the hearts of his priests as they go through the earth and see the desolation that there is not only in the earth but in the church and weep over it, because they have compassion for it, but they don't have power to deal with the situation. God will not let them have the power yet, because he must be

sure that the compassion and the mercy and the love of Christ is sealed within them of assurity that when he gives them power they will not use it for their own glory. So he establishes a priesthood first.

Seek the priesthood, don't seek the kingdom. Seek the priesthood. For the one comes out of the other.

The power comes out of this place of weakness before God and contrition before God and being one who is in audience with God as a priest. The power will come out of your love for people. The power will come out of compassion and mercy that you have for God's people.

But you can't produce that yourself. That's why God makes you to be a ham, barren, fruitless, helpless. So you breathe in your spirit and you cry unto God that out of your weakness and out of your futility God might produce a broken and a contrite heart, that you might be a faithful priest.

The priesthood has become corrupt in the days of Ham. Utterly corrupt, God says I've got to deal with it. I'm going to wipe it out.

But he wasn't going to wipe it out and leave his people without an audience with God. He said I must raise up a voice in the land, a clear voice to take the place of this corrupt priesthood. And so long before the priesthood of Eli came to destruction, God began to bring forth a new priesthood after Zola.

Rest assured, the old order in the church and in the world is coming to naught and very quickly. Many don't know that God is doing anything special in the earth. They don't know it.

And so their hearts are filled with fear and hoping that please Lord won't you take us away from it all when these things happen. And even now God is preparing a priesthood who in that day will have audience with God and they'll be able to, as swage as it were, the waters of the flood, they'll be able to speak to God, they'll be able to cry unto God and say that's enough Lord, that's enough. Stop it Lord.

Say who's a man to talk to God like that? Only that man that God is bringing forth. Only that man that knows God's heart. God wants to stop it.

God only wants to show forth limited judgment in the earth. He wants the people who will stop it. God didn't want to destroy Israel.

Even though he said Moses out of the way I'm going to destroy this disobedient and rebellious generation. He didn't really want to do it. Moses cried unto the Lord, Lord you can't do that because they carry your name.

You've got your name upon them. Israel. These are the princely people of God.

You can't destroy them. They're the people that you redeemed. What the Egyptians are going to say if you smite them as one man and destroy them.

Do you know what they're going to say God? They're going to say because the mighty God of Israel wasn't able to bring them in the land therefore he destroyed them here in the wilderness. God said alright Moses. For your sake I'll forgive you.

All the while God had groomed Moses for that day and hour when he'd be able to speak those words that Moses didn't know of at the time. All he knew was he was banished from Egypt. Caused to live in desolation in the wilderness for 40 years.

For us forgetting the vision entirely of delivering the people of God. Nevertheless in that time learning somewhat of God's ways. Soon when he'd come to know God's ways God might reveal himself and make him the deliverer that God wanted to deliver the people of Israel.

Not a proud, haughty prince of Egypt like he was 40 years before. But now a humble shepherd. Weak and helpless in himself.

And every time God would say I'm going to send you, Moses would say Lord not me I can't do it. I can't talk. Who am I? And God wouldn't take no for an answer because he'd groomed him 40 years for this job.

He wasn't lonely. Except Moses in the hounds of his ability. God knew all about his disabilities.

But he also knew that because Moses had come to the place where he recognized his disabilities God could use him. We're all in needy people. All churches need.

But the only people that can receive this message from God in this day and hour are those people who know their needs. We're no better than the church of Laodicea. We're a part of that Laodicean age and we're no better than them.

The only difference is by God's grace he's caused us to know. Yet we are blind and destitute and poverty stricken and helpless. Yes Lord we are that.

Lord we want to buy that gold fried in the fire. God says you want gold fried in the fire? God says I've put gold in your life. I've invested gold within you.

I want gold fried in the fire. Well God says I put it within you. Yes Lord I want gold fried in the fire.

Well it's in you if you want gold fried in the fire. You've got to pass through the fire. Lord I want that ice.

I want to see. I want to see. Well are you blind? Yes Lord I'm blind.

Well what about this doctrine? What about that? Yes I firmly believe this. I know this is right. There's nothing left down in this doctrine.

You haven't come to the place yet where you're blind where you can say with the apostle and you don't know of anything. You know of nothing as you ought to know. You know the more you come to know the truth of God the more vast it becomes in your thinking.

The more exhaustive it becomes. The more you come to know his truth and you feel oh I know so much of truth now and suddenly you realize I know much less than I ever knew. Not that you don't know a little more but truth takes on magnitude in your eyes.

So Lord give us that eye set up that we might see. See your glory. See your truth.

See the living Christ. It used to bother me that I couldn't preach Christ as I thought I would like to. Reading the sermons of some of the great preachers and how they preach Christ and openly portray him oh just to be able to preach Christ.

Then I realized that the Holy Spirit is in the earth today to witness to Christ. To preach Christ. The Holy Spirit abides in you and in me and in every ministry and every member of the body of Christ to proclaim Christ.

To witness of Christ. When he has come he will testify of me for he shall not speak for himself but whatsoever he shall hear let shall he speak. And so I suddenly realized that if I am truly yielding to the Holy Spirit and allowing him to minister words of life and truth to my lips I'm preaching Christ.

I was encouraged a couple of months ago someone sent me a little copy of a paper by Martin Luther and I thank the Lord for his awareness because Martin Luther said I was surprised to read that Martin Luther had that understanding. Martin Luther said I might boldly declare all the doctrines of the Lord I might declare, but I'm paraphrasing because I can't read. I might boldly declare all the truth of God's word.

I might without mistake declare the various doctrines of the scripture and be accurate in truth. But if I am not declaring that particular thing and if God is saying today I am not preaching Christ Martin Luther said you can go through all the scriptures I could have given you these three days and I could have spent all the three days of next week giving you a study on the tabernacle rules. But if God did not have that in mind I'm not preaching Christ.

I'm only preaching Christ if I'm walking in the Spirit and yielding to the Spirit and saying the words of the Spirit because He is the one who testifies of Christ. And when we're talking about the body of Christ and what Christ is doing in His people we're not preaching another doctrine we're preaching about we're preaching Christ who cometh and appeareth in His saints in this hour to be formed in His people that this people might walk in the earth as the corporate body of Christ. We're preaching Christ.

And we're preaching the truth by the anointing and by the Spirit of God. And we're preaching Christ. God's raising up an infallible voice in the land.

O how weary you people of God that all of God's people have tried to dig out truth from the maze of revelations that are floating in the land. And yet in the midst of it all there is a flock of sheep who know the shepherd's voice and the stranger's voice they will not follow. And in the maze of it all they hear the voice of God.

And the stranger's voice comes along and it sounds good and it sounds like the other voice but they say, no, it's not the voice of the shepherd. Nevertheless, there are many of the sheep that are confused and perplexed because they hear voices in every hand. I get letters from people.

You know, the confusion that the church is in and how they're not sure about this and that and other things. God is raising up a clear, infallible voice in the land. I'm not saying, oh Lord, send a prophet once again like Samuel and yet in some respects he will.

Samuel rose up when the old order, just as the old order was doomed to pass away, Samuel was all prepared and stood in the scene to fill his place. And God's got a people in the earth like Samuel, rejected. They're not known, they're hidden away.

But God is grooming them. That day along when the old order swept away because God warned Eli, if you do not begin to preach repentance in the church instead of trying to make your people happy and excited, you don't start preaching repentance on bringing the whole system to naught. But because he had a great thing going there, he patted his sons on the shoulder and let them continue on in their sin and rebellion against God all the while professing to be ministers in the voice of God and God brought it to naught.

And when he brought it to naught, Samuel was ready to go. And with that clear voice from God and a pure voice from God, an infallible voice from God, in celestial control of all Israel from Dan and to Beersheba,

throughout the lengths and the depths of the land knew that Samuel was established as a prophet of God. God's raising up a prophetic people in the earth not because they're all going to be called prophets but it's going to be the prophetic voices.

There's a people who are the revelation of the will of God to man. The earth is going to know it and the church is going to know it and they're going to be hated because of it. Don't think that hatred and persecution is something that God just tosses in in order to protect you and to try you and to test you.

It does all of that. But the world is full of hate and rebellion. And when the world sees a people walking in obedience and in love and in truth, the world hates.

There's no option. There's no compatibility of light with darkness. Israel got along pretty good as a religious people until Jesus came in the city.

Because Jesus said the world can't hate you. Why? Because they were pretty well conformed to the world. But me, I hate it because I testified that the works thereof are evil.

Not by going around pinpointing sinners and saying you're doing this and that. In fact, he got into trouble because he was lenient on sinners who repented and hard on the hypocrite who wrapped himself up in religious garments and prided himself in being a very religious man, yet his heart was corrupt. Those were the ones that Jesus came against.

So Jesus was hated. Not because he preached hate, but because he preached love and manifested love and manifested light and manifested truth and was the light in the dark place. That's why he was hated.

Darkness doesn't like light. Men filled with hate don't like the message of love. Men filled with deception don't want the truth.

Jesus said the world can't hate you, but I hate it because I testified that the works thereof are evil. We get along very well with the world because we don't have a living witness. We don't have a living word of fire going forth from the Lord.

And that day as we stand before the peoples of the earth and of the church and of a false religion everywhere with this pure word from God, we're going to be hated and persecuted. Many will be slain. But it's going to be a pure voice from God and the world's going to know it.

Hannah prayed the second time after this mighty thing that God had done. And said, My heart rejoices in the Lord. It's the prophetic efforts.

Hannah a prophet? She brought forth a prophet, but here she herself prophesied by the word of the Lord. It's written down in Holy Scripture. My heart is exalted in the Lord.

My mouth is enlarged over mine enemies because I rejoice in my salvation. There is none worthy as the Lord, for there is none beside thee, neither is there any wrong like our God. I am taught no more, so exceeding proudly let not arrogancy come out of thy mouth.

For the Lord is a God of knowledge, and by him actions are weighed. Then she declares, continues with her prophecy. Something that we've seen fail, I suppose, in one degree or another all through the history of God's people, but we're going to see it again in a greater prophecy.

In this last day, when God sends forth his army, his glorious army clothed upon with none other than the armor of God, with no offensive weapon but the sword of the Spirit, which is the word of God. This prophecy is going to be very applicable once again. The bows of the mighty men are broken, and them that stumble are girded with strength.

Today in our army, God is going to bring down the mighty and exalt the weak. The axes lay at the root of the tree. And everything that is not the pure wheat to satisfy God's desire is going to burn as chaff in the day of the Lord.

When the mighty are brought down, when the hills are brought down, when the fathers are exalted, when the weak are made to be strong and the strong are made to be weak, there is a change that is coming. It is very near at hand. Let's just read this while I briefly let the baby as we close.

The bows of the mighty men are broken, and them that stumble are girded with strength. And the fools have hired themselves up for bread. Did you come here to this camp, fool? I don't think you would have been here.

To the men of Newfoundland, they don't need this kind of teaching because they are rich and increased with goods and they need nothing. The time is coming when they are going to hire themselves up for a crust of bread. They that were hungry ceased.

So that the barren hath borne seven. She that hath many children was next to it. And he had many children.

Suddenly in this end time there is going to be a fruitful people come forth that are going to bear seven and those who have been fruitful and rejoiced in the mighty things that they have done, they are going to become feeble. They are no longer going to rejoice in the works of their hands. They are going to realize how weak and how helpless indeed they are in that day.

The Lord killeth and they go alive. How many are killing? How many are killing in Newfoundland? Many people have felt and testified they knew the crucifixion, a killing of the Lord. They knew who the Lord was.

The Lord does that that he might make alive. Because God doesn't come to bestow resurrection life upon a people who are alive in themselves. Resurrection life is for those who have come to death.

God doesn't come to take what little strength you have and to sort of polish it and work on it and build it up until you have more strength. He comes to take away any strength you've got that he might impart in his strength. God refuses to mingle his glory with yours, to mingle his wisdom with yours, his knowledge with yours.

So if any man would be wise and become a fool, then he might become wise. We've got to come to that place of desolation in the natural that we might know the beauty of the Lord. We've got to come to our burnt offering, to know ourselves in the offering of God's fires.

That as the fire consumes our sacrifice and we are brought to nothing, consumed by the fires of God, we might know his resurrection life. And as you fret and are pained, questioning God, questioning God's dealings, bemoaning your condition, if nothing else, in the midst of it all, in the midst of the bitterness, your heart is right with God. You're saying, Lord, I'm just crying out into you the bitterness of my spirit.

Your heart is right with God. God smells the sweet savor and incense that pleases his nostrils even in that hour. Others will say, he's finished.

They looked at Jesus on the cross and said, that's the end of him. Go now and save yourself and you'll be the Christ. All the while they were deriding him, God was smelling that sweet, smell of incense.

And when the priests of old took that bullock or that turtledove or that pigeon or whatever it was and slew it and offered up the blood and took the carcass into the burnt offering, the utter burnt offering and burned it on the offering of God, were told that it ascended unto the Lord as a sweet smelling savor. Not on the priest's nostrils. I wouldn't have wanted to have been a priest in those days, every day burning all these carcasses, smelling that horrible corruption into the holy office.

Perhaps they didn't understand why they in such a holy calling should be subjected to such a menial task. Slaying, burning, slaying these blue beasts and offering up their blood and burning their sacrifices until the smoke ascended and they smelled the putridness of it all. God says it's a sweet smelling savor.

Because though that's what the priests saw, God saw the Lord Jesus Christ in the fullness of time dying in obedience to the will of the Heavenly Father. God says, that's my son dying. Obedient unto death.

That because of his death I might bring forth a glorious church not having spot or wrinkle or blemish or any such thing. 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 to inherit the throne of glory. That's what he's doing to this man-child. When the man-child comes forth the first thing we read they were caught up to the throne of God.

Caught up to God's presence. Caught up to that place where they walk with God and have communion with him. Seated with Christ in heavenly places but their feet are on the earth.

And beautiful will be the feet of this company who publish the gospel of peace in their day because they are seated and their feet are in the earth doing the will of God in the earth. He will keep the feet of his saints and the wicked shall be silenced in darkness but by strength shall no man prevail. Adversaries of the Lord shall be broken in peace and of heaven shall he thunder upon them and the Lord shall judge the ends of the earth and he shall give strength unto his king and exalt the heart of his appointed.

Prophecy of Christ and those who come in union with him. Prophecy of the Messiah and the birth of the new day. And he will speak in the lips of a humble Hannah who in her earlier days walked in the mud and cried before the Lord because she was so helpless and useless and futile in the end.

So, take courage. It's the Hannah people that God is raising up in this day because he wants a prophetic voice in the land. He wants an infallible voice.

He wants a people so disciplined as the heavenly Father When they speak, they'll speak the words of God, and the world and the church will know. Clear voice of the Lord. May the Lord bless you.

Prepare you and I. Glorious day, precious day. Glorious before the Lord, thank you. Lord, we stand.

God is going to have a church going forth, triumphant, holy, beautiful. With the power of Christ resting upon them. And the Lord's made out a song to conclude it.

Glory to the Lord. There is none like Thee. There is none like Thee, my God.

There is none like Thee, my Lord. Do your bones and muscles ache, my children? Can you sense and feel now how I am weary? With those who come before me. With unclean hearts.

With hidden sins. When I have paid such a great price to Thee, I too am weary, my children. I feel very weary, my children.

But I will not give up on Thee. Will you give up on me? I have paid too great a price to give up on Thee. And I will long suffer.

I will long wait for the hope that I have. Of a great resurrection and a new life to be born. Of strength to be poured within my body.

My church. My son died for me. And I will not, because of him, ever give up on you.

So I feel weary. I just pray that you would feel the word of God in the hearts of your people. May everyone now receive the word.

Of the many words that were spoken that was for them. They might have it in their heart. But they might not let it slip, as your people have so often done.

Letting the word of God drift away from them. But they become a living seed within the Lord. In the days to come, the word of God will begin to take on meaning and form within them.

But as the Apostle Paul prayed many years ago. He yearned and travailed in his spirit for the Galatian church, till Christ was formed within them. God loved it.

The word I have spoken, that you would cause it to prevail, to be brought in the hearts of your people. That will water this word. And that will cause it to break forth.

And to bring forth fruit according to the desire of your heart. For I will not be a word loud that the fowl of the heaven will pluck away. I will not have a chance to germinate and grow.

But your people, by listening to your voice and seeking you, crying out unto you, might suddenly realize that the word of God is beginning to take hold of them. That it might bring forth in their lives the purpose for which you have sent it forth. For you know, Lord, that when you send forth a word, you declare that it will not return to you, Lord, but it will accomplish the purpose for which you sent it forth.

And God, I promise and pray, Lord, you will feel the commitment of your people as they look to you this night.

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