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by George Warnock

The sermon calls for a deeper heart experience of God's word and emphasizes the importance of spiritual readiness for God's presence and the second coming.

Duration: 59:48

Scripture: Matthew 6:33, Hebrews 4:1

Topics: "Seminar"

Description

In this sermon, the speaker emphasizes the importance of staying focused and protecting the Lord's table. They encourage the audience to watch their mouths and speak in the spirit. The speaker also mentions a song called 'Not My Will' and shares a story about someone who couldn't feel ill will or argue with others for a week after experiencing God's presence. They remind the audience that God's timing may seem slow to us, but it is necessary for our hearts to be prepared for His glory. The sermon concludes with an invitation to fellowship and an opportunity to give towards the expenses of the week.

Transcript

I didn't come with a list of teachings or sermons or anything like that. I really believe that the Lord just wants to begin to minister into our heart that which we have known. I think often in the church we emphasize what we know with our mind above that which we have experienced in our heart.

I think that's probably true of all of us. I believe that the Lord really wants to cause that word to come down and be a living word within us in a far greater dimension than we have known. And I believe that that is really the ministration of the new covenant.

Not ruling out the knowledge part of it, but as God said, this is the covenant that I will make with them. After those days, saith the Lord, I will write my laws in their hearts and in their minds also will I write them. And I will be their God and they shall be my people.

Paul also said, With a heart, man, believeeth unto righteousness. And I believe there's a terrible imbalance there between what we know, not only in just general forms of knowledge, but what we know, what God has spoken and what we know because he's spoken it. Tremendous imbalance between what we know and what we've become because of that word.

So I trust that the Lord and I have prayed that the Lord would really begin to minister to our hearts the truth of the new covenant. Because that's what the new covenant is. It's an importation.

It's not just another set of plans and purposes and laws in the new covenant. It's an importation. It should be an importation.

We'll just read a few verses from 2 Corinthians 3. Paul says, Do we begin again to commend ourselves? Or need we, as some others, epistles of commendation to you or letters of commendation from you? Ye are our epistles, written in our hearts, known and read of all men. Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God, not in tables of stone, but in fleshly tables of the heart. So the apostle Paul emphasizes that God's people are to be a people in whose hearts God has written his covenant.

And I believe, I don't think we have any idea of the implications of that. What God has written there, and we read it, and I think in perhaps most of these wonderful truths, though we might sense there's a measure of it in our hearts, we just feel the Lord was so far short of that. There's so much there, Lord, that I know I haven't grasped.

And yet the new covenant is the importation of it. A year or two ago we were out at Pinecrest Bible School, Bible Training Center in New York State, where they have this vision, I believe, and I'm not too much for Bible schools as such, but I believe it's a little different, no matter what you call it. They give a lot of emphasis to the moving of the spirit, and that's the important thing.

And it was a vision that God gave Brother Wade Taylor way back, and it worked out that he got this complex there that was once a hospital for Bible Training Center. And so we enjoyed our time there, but what I was going to say, while we were there, we sat in on one of the teachings of a man who was teaching there, and he mentioned something that I suppose many would hear it as a tremendous miracle, but to me I saw what God was really saying by way of establishing the new covenant. This particular man, he said he knew of back in the days of Latter Rain, who was a prophet, but he said he wasn't necessarily very spiritual.

I know that sounds a little strange to a very carnal, and he said he wasn't really a spiritual prophet, but he did have true prophetic utterances. And one time God said something to him, he wasn't quite sure of the passage, but that doesn't alter the story to something like thinking better of others than of yourself. And he said to God, God, that's not possible.

He said that's kind of a man he was, he didn't even tell God, he didn't know what he was talking about. And he said he was driving along a busy highway out on the eastern coast, and as he argued with the Lord this way, God put him in that verse, I think it was Philippians 2, and we could turn to it, this is the one that he was speaking of. In lowliness of mind, let each esteem other better than themselves.

And he said God put him inside that verse, literally in it. He doesn't know how long, but in the meantime, while he was driving along the highway, he went over a hundred miles without even seeing the highway, in busy traffic, and he said God put him in that verse and kept him in it for a week. And I know that's a great miracle, but what I saw in it was this.

God is able to take the new covenant and to cause it to be written on our hearts. And that's what he wants. I've heard it said, and even recently, that I expect too much of people, or that God expects that he gives

the impression that God has given a standard that's too high, beyond us, beyond our ability to attain.

Well, I know they haven't heard what I said, really, but you get that impression. And for one week, this man said he couldn't feel any ill will against anybody. He couldn't argue against anybody.

Anybody would bother him, he'd fly off the handle. This time, it just didn't affect him in that way, for a week. But I thought, God, I don't know if I'd want that experience.

You know, a week and then come out of it. But it was a foretaste, and I believe God had that first, people. Let the word of Christ dwell in you richly in all wisdom.

I mean, we can read these scriptures, yeah, we try to let it happen, and I know we do. And I'm not denying in anything I teach, I'm not denying that we have a portion of these things. But Paul's constant, and the Holy Spirit's constant desire for his people, is that we don't draw short of what God has in mind.

It's good that he's given us, he's given us many precious things, and we must always be thankful for that. And in our desire to appropriate more of him, let there never come into our thoughts anything that, God, you haven't been faithful in giving us enough. If God never did a thing more for us the rest of our lives, and of your lives, you young people, he's done enough to cause us to totally give him our lives for the rest of our days without any other reward.

That's right. But if God desires that we should, God says something, he desires us to appropriate, we say, Lord, I thank you for what you've given me, and I don't want to be greedy, you know. And then God's displeased.

God is offering so much, and we say, Lord, you've given me so much already, and I thank you for that, but no more, Lord. I think God is displeased with that. And so, Paul, when I say Paul, or Peter, or Isaiah, or John, I'm always reminded, it's the Holy Spirit speaking.

It wasn't just an idea Paul had, or John had, or Isaiah. Paul says, Brethren, I fear less a promise being left us of entering into his rest, and if you should seem to come short of it. And that's the burden of God's heart, to come short of it.

It seems that, by and large, in Christendom, I don't care where, where they are, there's a tendency to come short, and not realize they're coming short, and sad to say, in many cases, not caring. And God doesn't want his people to come short. And so it isn't a case of desiring something God doesn't want to give.

And I know sometimes, as we continue to seek God, and crying to God for things, and we think God's so tardy, so slow about it. And it seems that way, I know. And like a nephew's little son, when he was, you know, I guess, four or five years old, he was in great trouble.

They can get into great trouble, too. It might not seem much to us. But pray, pray to God about it.

He says, God's so slow. And I know it seems that way to us. It isn't that God is slow, but we don't understand the necessity of our hearts being prepared, and opened, and dealt with, that God might lead us further than we have come.

We're trying to say, Lord, I'm ready. Why don't you take us on, Lord? Why don't you send that mighty power that you've got there in the word portion? Lord, we're waiting. We want that glory of God.

And I wonder oftentimes what God really thinks, you know. Are we ready for that? Are we ready for that mighty presence of God to come into our midst? Moses said to the children of Israel on occasion, prepare your hearts. God is going to appear this afternoon.

Get ready for it. The Lord's going to appear. And so you see, if God's going to appear, there's need for great preparation.

All Christendom, all evangelical Christendom is talking about the coming of the Lord and saying we're looking for his appearing. And there's no thought of preparation. We don't need to be prepared.

Ain't I saying? Am I not washed in the blood? Am I not redeemed? Come, Lord, any time, rapture me. I mean, that's the thought. Isn't it an awesome thing to stand in the presence of the holy God? It shows they don't know what the appearing of the Lord is all about.

The holy man of God fell on their face in torment when the Lord of glory appeared before them. Isaiah, that prophet, cried out, oh God, I'm unclean. I'm a man of unclean lips.

And I dwell in the midst of a people that are unclean. And John of Patmos, the beloved apostle, when he saw that one like the son of man, with his face shining as the lightning and the eyes of fire, he fell down as one dead. And yet Christendom can say, oh, the Lord can come any time.

We're going with him. We're all ready. The second coming has become a doctrine.

And those who have the doctrine, it's another event in history. And so they're trying their best to figure out the date. And they come up with a date and write books on it.

He's coming September 1988. All down here in the south, right down this far, they're excited about it. And this is a fact now.

A friend of mine told me, who was down here, they were using their credit cards up to the limit. The Lord's coming soon, so we've got a \$3,000 limit on our credit. We might as well use it up.

What kind of a concept of the second coming is that? Live it up, eat, drink and be merry. Jesus' coming is all going to be over and we'll be raptured to heaven. I mean, talk about false doctrine.

I'm telling you with that doctrine that we're going to be raptured to escape great tribulation. I'm seeing it as deception. Paul said you're appointed unto tribulation, even as you know it, even as it came to pass.

God wants his people to be prepared for great days of trouble and darkness. They're going to go through it. That's God's way of purifying the church.

People say we're not subject to the wrath of God. We can't go through it. To the world it's wrath, but to those who know the Lord, it's cleansing and it's purging.

I didn't intend to get into that. Paul said I don't want you to come short of it. They used to have two experiences that people strove to attain to.

Once is just the one experience. You get saved. You're born again.

Wesley and others came along with the doctrine of sanctification. There's two experiences. Then, of course, Pentecost comes along and they said, well, no, there's a third one.

It's the baptism of the Holy Spirit. You could go on in that. I attended the Holiness Church one time for a while when we lived in Calgary.

Occasionally they'd ask me to speak. I said, people, don't settle for one experience or two or three or four or five. There's any number of experiences in the Lord.

I mean critical experiences. I mean vital experiences. But you get the one, two, three and you got it all.

But if you see God's way for his people, it's not a case of one, two, three or four or five experiences. It's a case of the path of the just being as a shining light that shineth more and more and more into the perfect day. So that every day ought to be a new day, a new experience.

I'm not saying it is an experience very often, but I believe God wants that to be just that way. And I believe it's going to be that way for that people who will come into that abundant life that the Lord holds out for his people. He doesn't want us to come short.

Let us go on, Paul said, not laying again little foundations. Which is necessary. It's necessary to have those solid foundations.

I'm not saying that you don't need the foundation. But he says having those foundations, then let's go on. Not laying again the foundation of repentance from dead works and faith toward God and the teachings of baptism and of laying on of hands and of resurrection of the dead and eternal judgment.

Let's go on. One day going through that list, I thought, wait a minute now. God sent a mighty revival to reestablish those foundations in the church.

Repentance from dead works. Mighty revival came to reestablish that. Faith toward God tended by mighty revivals.

All over Christendom, after Luther's time and Wesley's time and on down to modern times. And the teachings of baptism. God gave great emphasis to the teachings of baptisms.

Not only in water, but in the spirit. And in the body of Christ, into the body of Christ. And of laying on of hands.

With the revival that God sent. Centered around that doctrine. Laying on of hands.

It became known as Ladder of Rain, but that's how it started. Centered around that, as it were. As God began to minister the gifts of the spirit through prophecy and laying on of hands.

And then, as I read this one day, I read the next one. Laying on of hands and resurrection from the dead. And I believe we're yet to see a mighty revelation of the resurrection life of Jesus.

Going through his body. People being raised from the dead, yes, but I think there's much more to it than that. That we who are still in many respects dead.

In other words, there's many areas of our beings that are not in vital contact with God. In vital relationship with God. And if that be so, those areas are dead.

Because he'll own his life. And so let's go on. And there's always a tendency after God sends a mighty move of his spirit.

And brings forth, we might say, a revival. It might have different terminologies about it. There's a tendency for it to be so wonderful, so great.

Something, Lord, we've got weary asking you for it. We've been fainting along the way because of our lack of it. And now we thank you, Lord, for sending this mighty move of God.

And there's a time of rest. And I think God will give that. As he led the children of Israel out of Egypt and on into the wilderness.

Down to Mara where they suffered those bitter experiences. Tried to drink of the bitter waters. The next place was Elam.

The next resting place where they camped and they rejoiced. Oh, the fruitfulness of this little area. And the palm trees and the rivers of water.

The wells. Twelve springs of water, I think it was. And so God gives them a time of rest.

And God says, no, you've got to move on. Shurath. Hallelujah.

You've got to move on. So he moved them on. And I can just hear them grumbling.

It was good back there in Elam, you know. Here we are out in a barren and waste desert again. And because it seems that their hearts never did come to the place.

Throughout all those years of wandering in the wilderness. Their hearts never really came to the place where they really recognized that God was leading them. Shurath.

Hallelujah. And God said with a Psalm 95. I've led them this way and I've been gracious to them and I've blessed them and I've provided everything they needed.

But God says that they did not know my ways. Amen. And I swear in my wrath they shall not enter into my rest.

They did not know my ways. And I pondered that one day. You read the first part of it.

Oh, it's praise and worship, adoration to God. Let us kneel before the Lord, our maker. And then suddenly.

Today, if you will hear my voice, harden not your heart. But Lord, we're happy, we're rejoicing, we're worshipping for your mighty goodness to us, Lord. Right in the midst of it.

Today, if you will hear his voice. Harden not your heart. As in the provocation.

As in the day of temptation in the wilderness. For your fathers tempted me, proved me, and saw my works. Forty years, God says, I was in grief over this generation.

And I swear in my wrath they shall not enter into my rest. But Lord, you led them into forty-two different resting places in the wilderness. Forty-two of them, I believe it was.

Resting places. The ark of the covenant went ahead of them to prepare out a resting place for them. And God has been faithful in his church to lead us into many areas of true rest in him.

And the church said, this is fine. I long for this rest, now I've got it. You say, how much more of wilderness is there to be for us? I don't know.

But God will not be satisfied until you would come to that ultimate rest that he has in mind. Which is finding our home in God. As God finds his home in his people.

At the final rest. Amen. And so I think you and I have to be the judge of our own hearts.

Concerning whether or not we've attained. To what we desire, to what God desires. That you and I be the judges.

Someone says, I don't believe that. I'm saved and filled with the Spirit. And I've got gifts of the Spirit.

And I'm not interested in all these other things. Hard for me to argue with them. Trust.

They've found their rest. Not to say that God cannot, will not, later on. Cause them to realize that there must be something more.

As many are to this. Let's not argue with them. And try to make them see things.

That their hearts are not prepared or open for. Trust. So it is true that God has been faithful in doing all that.

But you be the judge of your heart. I have my heart. I haven't attained.

I feel I fall so far short of God's provision for us. And if that be so. This is what the Lord encouraged me on one time.

I didn't develop that hunger. Myself. God put that desire there.

And let's always realize that. Any virtue you ever think you see in yourself or in others. Any enablement, any gift, any quality.

Let's always learn to give Him the glory. Cause it's not in any one of us. To long for God or to desire God.

It's not in us. No man is seeking after God. I'm seeking after God.

Is the scripture true or false? Well then if you and I are seeking after God. Be assured because God's been seeking after you. Causing you to seek after Him.

What I'm saying is I talked about this rest. And you be the judge of whether or not you've entered it. If you still feel that earnest longing.

For far greater fullness. Of His abiding presence than you have known. Be assured.

Because God has that longing for you. And as you have sensed to draw near to Him. Some of that longing that's in God's heart has rubbed off on you.

And you say I long for God. Because He brought you to a place where you were longing for Him. For the simple reason that He longs for you and I. He's longing for you and I. Me.

God doesn't need me. And that's the whole concept all over Christianity. We need God but He doesn't need anything.

The cattle in a thousand hills are His. Where's the house that you were building to me? God doesn't need anything. That's not really the thought that God was trying to bring forth there in Isaiah.

They were doing something for God. They were trying to build a house for God. They were bringing lambs and goats to try and please God.

And God said He only knew it. If I was hungry I wouldn't ask you. I don't need the beasts of the field.

Cattle in a thousand hills are mine. If I was hungry I've got all kinds of that. But to this man will I look? What's he saying? Yes I am hungry.

But not for the fruit of your hands. Not for anything you can bring me. Not for any house you can build for me.

Not for any temple you can build me. I'm not looking for that. Heaven is my throne and earth is my footstool.

Where is the place that you will build unto me? Where is the place of my rest? But to this man will I look? Even to him that is poor and of a contrite spirit tremble at my word. Do you see what God is longing for? He isn't saying He doesn't need us. He's saying I don't need the works of your hands.

I'm looking for that heart in which I can dwell. I want to find a resting place. And I think the reason we don't appreciate that is because we don't know Him enough.

We don't know His heart enough. But think that God wants to find a resting place in this world. When He's got the heavens and the heavens of heaven.

Galaxies. Every time they build a bigger telescope for it these probes into space reveal further secrets than the universe. It becomes more and more boggling to the natural mind.

And more and more boggling to the most capable scientists on earth. They can't comprehend it. Whenever they make some great breakthrough and discovery we never thought of that.

We never expected that. Beyond them. And it will continue to be that way.

So certainly God doesn't need any place of rest if it's a case of a structure of some kind. What does God mean by finding rest? Delight. Satisfaction.

A place where He can settle down. Finally I found that one thing that delights my heart. So that in God's extravagance in creating the universe as we see you wonder what it's all about.

And David said, what is a man that's not mindful of Him, God? God's mindful of man because in man alone did God place His image. One like Himself. How can God find rest in anything that's not like Himself? How can you find any real delight in that? Even the lower forms of creation.

Or the higher forms of creation. God made mankind as a people that can only appreciate their kind. I know we study the animals and birds and fish of the sea.

But only with another man is man compatible. That's right. Because we were made in His image.

And we know we lost that image and we know everything that I said isn't practical now. Men hate one another. But God made man to be a social unit.

Man would delight in man. There'd be brotherhood. There'd be a family.

There'd be relationship. He made us that way. Why? Because we're made in His image.

Well then, God, are you like that? Yes, and that's why Jesus came to earth. To reveal the Father. Notice the emphasis that Jesus placed upon God Almighty in the Gospels.

It was always the Father. My Father, the Father. He talked about the Father because God is Father.

And because there's a family on earth and we appreciate family relationship, it came from God because God is Father. God's after a family. So that's what creation was about in the beginning.

And we know Adam foiled it. But God does not give up the purpose of His heart regardless of what man does. His purposes go on.

Unknown to us. Unknown to original man. God had a plan whereby in redeeming that man, He would restore him to that quality of life He knew before he fell.

But in restoring him, He would take him far beyond what the first Adam ever was. Because certainly in Adam, God revealed His attributes. A man who was wise, knowledgeable, a man with love, mercy, compassion.

We know He must have had these qualities because they're in God. But there were things in the heart of God that He could not have revealed in fullness in that first man. I know theologians might talk about what if Adam hadn't sinned, that God's purpose would still have to be fulfilled.

Whether he sinned or not. We're not getting into all that. But there were attributes in the heart of God that only redemption could bring forth.

Love in Adam, yes, and in the world about us. In the original creation you can see it. But only in redemption could that full measure of love that's in the heart of God be revealed.

Only in redemption could the full measure of God's mercy be revealed. Only in God's great long-suffering over rebellious men for thousands of years, only in God's great long-suffering towards them could His mercy be seen in fullness when He poured out His grace in redemption. So that in restoring man from the fall, it wasn't just he fell down, he picks him up and puts him where he was before.

He restores him into the real image of God. You say, wasn't Adam in the real image? I wouldn't want to contradict the scriptures. Maybe that terminology isn't totally correct to say in the real image.

Because it says Adam was made in the image of God. But he was not in the image of God in the sense that Jesus was. Because Paul tells us that that first Adam was a type, a figure of Him that was to come.

You know, the type or the figure of something else is far below the quality of the real thing. So we're not contradicting any scripture when we say that the image that was in Adam is far below the image that was in the last Adam. In quality.

The first man was of the earth, earthly. The second man is the Lord from heaven. As is the earthly, such are they also that are earthly.

As is the heavenly, such are they also that are heavenly. The first man was made of the earth, earthly. The second man came from heaven.

But because redemption was God's plan, when he came from heaven, he identified himself and was born into the family of the earthly. Not only the family of the earthly, but the family of earthly rebels. Born into the family of sinners.

But had to have been conceived by a seed from heaven that he might be our redeemer. Hallelujah. Why? Because God's looking for a home in man.

That's right. Amen. Thank you, Lord.

Hallelujah. Hallelujah. Restoration of man.

I just read it the other day again. A statement of Augustine, I think it was. That man was made to fellowship with God because man cannot rest until he finds his home in God or something like that.

Because we were made to find that habitation in God. We can't rest. I first read that some years ago.

I think the Lord just quickened it to me. Yes, that's true. But man was made in the image of God.

God made him that he might have his habitation in this man whom he made in his image and his likeness. Because God cannot be compatible with any other creature that he's created. Because none of the others are in his image.

God made a man in his image. Man can't be satisfied until he finds his rest in God. God can't be satisfied until he finds his rest in his people.

Amen, Lord. So there's a place for a sanctified restlessness. A holy restlessness.

I was reading a little article by A.W. Tozer. He said, God bring us into a holy discontentment. Because he saw the falseness in the church that intrigued his heart.

That people could be so content with the little we have. He said, I don't remember his words. Bring about a holy discontentment in his church.

When that comes, we're hoping God will do it. I believe he will. He's doing it in some already.

Can't be satisfied. Thankful, yes. Never grumbling about anything because God's been gracious to us.

But if he puts that hunger there for something better, then it's a sign of health. If the appetite of hunger that we have remains. But when you're sick and incapacitated and you don't want to eat, there's something wrong.

You're not hungry. And I realized one time that God made the vegetables and the fruit trees and the berries and all manner of good things to eat on this planet before he made man to partake of it. That when he made man in his image, he put him in the garden and told him he could eat of the bountiful things that he provided.

God made the bountiful supply before he made the man. And all the hidden riches of God are in Christ Jesus. Stored up in Christ Jesus.

They've been there through the centuries and little by little we're so delighted. From the storehouse of God's wisdom, he's fit to reveal it to you and I. Give us a little portion of it. He gives us that portion.

He's developed an appetite in us for it. And therefore we receive because we have an appetite for it. Hallelujah.

And if we don't have an appetite for it, we walk away. Don't they know? We've got all that they're talking about. They're striving for something.

They haven't got faith. They're striving to give them something that they already got. I wish I could tell them you've already got it.

And then puffed up in pride, we've got it. Thinking because they have faith for it that they've got the substance. And in a measure they have because faith is the substance of things hoped for.

But there's a fullness to faith and that's when the thing hoped for is appropriate. It's the substance of it. Of what you're hoping for.

So God keep that hope lively within us. Hallelujah. The hope of better things that the epistles of Hebrews is all about.

Better things than we've known. Knowing that we have Christ and we have him. We have all the treasures of riches and knowledge for it's all in him.

That's right. But it's one thing to have the faith of it and it's good that we must have that before we can begin to walk in it. God appeared to Abraham one time and God said, Abraham, give him a promise.

And he said, come outside and look at the stars. You can count them? Can you count them? So shall thy seed be. Consider the sand and the seashore.

Can you count that? So shall thy seed be. Abraham believed in the Lord. And God counted unto him for righteousness.

God changed his name from Abram to Abraham. Which means father of a multitude, father of many nations. From that day on, Abraham has to walk around confessing something.

I don't think he was ashamed of it. But he was making a confession of his faith. Hi, Abram.

Good to see you. Pardon me. My name is no longer Abram.

My name is Abraham. Oh, big joke. Maybe not when he was younger, but he gets up to be 90, 95, 98 years old.

And what's your name? Abraham. Father of many nations, eh? Big deal. What I'm saying is this.

When God changed his name from Abram to Abraham, Abraham didn't take Sarah by the hand and said, we've got it now. Let's just go back and just forget this journey in this strange land and live it up. We've got it.

God says I'm a father of many nations. God declares a new covenant. It's true because it's from his mouth and we must embrace it by faith.

You read a scripture, has it happened yet? I say no. Oh, you're an unbeliever. The Bible says I am perfect in Christ.

I was as he is, so am I in this world. That's true. Are you really living like this? No, no, no.

But he says it and so I believe the word. Instead of recognizing, if your heart is the judge of your own heart, and if your heart is right, it will be. Believe it.

God, I know it's not that way in my life. You said it. I look for it.

I embrace it. I anticipate it. Abraham, where's all your family? I don't have any.

That's my name anyway. God said it. It's true.

But he continued to walk by faith until it happened. He died without seeing the fullness of it. Say then, is faith failed? No.

Recognize this. The faith that you and I have, the faith that he would increase within us, that he would bring us to, and the hope that he generates with that faith, and the trial of patience that is generated by that faith and by that trial that God brings with the faith, it's not in vain if we die without seeing the fullness of it. Many in the Old Testament embraced the things that we're embracing.

Abraham embraced it. And though he didn't live to see a large family, I don't know how many sons he saw, he had the first fruits of it at least. And even though he had the first fruits of it, by that time, the promise in Abraham's mind had become enlarged to embrace something far greater.

Just a word concerning the promises that God has given us. And I won't go into any detail trying to bring out the promises in the Word or in your own experience. But there's promises.

There's things that we know God has promised. And God is faithful to fulfill every promise. But as, little by little, he leads us on, and we see a promise fulfilled, and the promise takes on enlargement, and then we wait for a greater enlargement.

And maybe that's fulfilled. And as soon as it's fulfilled, somehow we realize there must be more to it than that. And he leads us on, and we seek to embrace what he reveals and what he would have us embrace.

Until the time comes when you realize that in the, inherent in the promises of God, is something far greater than the letter of the Word itself. To illustrate, God said to Abraham, I have made thee a father of many nations. You will be the heir of the world.

Moses didn't write those exact words in Exodus or Genesis. But Paul wrote it by the same Holy Spirit that was in Moses. That God gave Abraham a promise that he should be the heir of the world.

Far beyond the letter of the promise that he had received from the mother of God. Yet it was inherent in this. Abraham would be the heir of the world.

So it became so vast that finally Abraham realized the promise didn't just embrace what he could see in this old world, but God's goodness. It was beautiful, no doubt. I know that Canaan must have been a very

beautiful place.

It went desolate through the ages because of their disobedience. But it must have been very beautiful. God himself said, The land that the eyes of the Lord your God are upon day and night is watered with the water of heaven.

There's flowing rivers to the land. There's fruit trees. There's abundance of fruit.

God said that and they found that to be so. Abraham lived there many years. Abraham wasn't satisfied with Canaan.

That's right. The Christian church is over there in Jerusalem comforting the Jews that you're going to get this land back again instead of telling them God's got something far greater than you. That's true.

Abraham saw something far greater than Canaan. He saw the whole world. Not this old world, but the new heavens and the new earth.

He saw the new heavens. He saw the holy city. Paul said so.

Moses didn't say so. God said so. Through the apostle Paul, he looked for the city which had foundations, whose builder and maker is God.

Hallelujah. The holy city he looked for. I'm not denying that God may well give Israel their land.

I'm not denying that. It seems that there's a parallel running between what he does in Israel and in the church. But the time must come.

Someone will go there and tell them, God give me this, but there's more than this. The heavenly city that your father Abraham longed to see. Hallelujah.

God has a vision of it. That's right. Because he died with the faith for it, and the hope for it, and the vision for it.

He's there now. Amen. Amen.

And he's waiting for it, and we're waiting for it to come down to earth. Amen, Lord. We've got to wait for you and I, because God said his city would be as the sands of the sea, and as the stars in heaven for Moses.

It's not quite made up yet, because God's still waiting. Hallelujah. God's waiting patiently, James tells us.

And then he says, be also patient. We think patience is the grievous thing we've got to go through. Turn up the nose.

Got to be patient, I guess. And God looks upon it as a great value. At the trial of your faith.

He says, patience is more precious than gold that purses. Thank you, James. So we go through a trial, and patiently endure, and we grumble under, thinking it's an evil thing.

And all the while, you're praying for the fruit of the Spirit. God, give us the fruit of the Spirit. You don't know what you're praying for.

You really want it? You really want it? You're here, ready? Huh? So through that, you'll have the fruit of patience. What about the other fruits? Well, he's got ways of doing that, too. Some through the fire, some through the water, some through the wilderness, some through the flood.

You say, but no, wait a minute. I want all that God has for me. I don't know if I want all this.

Right. Well, may the Lord bless you. Lord, we just pray that you, we know you're doing it, we know you've been doing it for 2,000 years, but Lord, we've come to end time.

And someday that trumpet's going to sound where you declare that the mysteries of God are going to be finished. Thank you for the finished work that you've had there. The mystery of God is not yet finished.

It's going to be finished. You're anticipating that, and so we're anticipating that. Lord, you would complete that good work that you've done.

We thank you for your manifold goodness, your church, these 2,000 years. And so much that many in the church feel that Christ has given us everything now that he has. He can come back any time.

Thank you, Lord. Lord, we read in the Scripture so many things about the new covenant that we haven't even hardly touched on it tonight. And we just know, Lord, that there's many riches there that you've declared that are yours that you've given us, but which we haven't yet been able to appropriate.

And we believe you're going to do it. We believe you're going to stay at God's right hand until all that the Father has decreed for your church will be administered, imparted to the church of Jesus Christ. Amen.

That the church of Jesus Christ will be that compatible bride for the Son. Amen. Because the Son delighted your heart so much, you promised him the greatest treasure that he could ever have created.

And you'll never be able to create a greater for the simple reason that all that Christ was when he was here on earth was poured out for our redemption. Amen. And that you poured into him all that is in your heart and that when he was enthroned in heaven you gave him everything that you have.

All that the Father hath is mine. Therefore said I, he shall take of mine and show it unto you because he has everything that the Father is in the Father. He says, therefore said I, he, the Holy Spirit, will take that which is in me and show it unto the church.

And through it there's a picture that we cannot partake of it. But as that divine light springs forth from heaven and the Holy Spirit illuminates that light in our heart, the light and the glory that's in Christ Jesus is going to be kindled in the hearts of your people. Yes, Lord.

So, Lord, we look for that greater shining forth of the light of God in the midst of your people. Make this shine out of darkness, you declared. Shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Thank you, Lord, for bringing us here. And we just pray, Lord, that piece to piece while we're together that there be an impartation of the Spirit of God in every heart and life. Yes, Father.

Make it real to us. Yes, Father. Show it to us.

Bring it down into our midst. Shine on us, Lord. Shine in our hearts.

The light of the knowledge of the glory of God might shine forth upon your people from the face of Jesus Christ. Changing your people, transfiguring them into your image of glory unto glory even as by the Spirit of the Lord in every heart. Praise you, Lord Jesus.

Hallelujah. We thank the Lord. Hallelujah.

Bless you, Lord. Hallelujah. We thank the Lord for this word, what it's ministered to our hearts.

It's not alone. It's been worth it all. We look to the Lord for this gift.

We do have some tone shift and we do have some cookies in the kitchen. If you'd like to give towards the expense of this week or whatever, we're not going to make a big deal. We have a basket on top of the piano.

The Lord has been really providing splendidly. If you feel like to contribute, the opportunity is there. Hallelujah.

The Lord bless you and your family and fellowship. We will have services tomorrow morning at 10 and at 7 and then again on Sunday at 10 and at 7 and then 7 o'clock Monday, Tuesday, Wednesday. Brother Warnock and his wife are flying to Springfield, Missouri on Thursday.

We want to really be focused not to strain at this. We're not going to strain at the Lord's table. We want to keep our focus.

We want to watch our mouth and stay in the spirit of these things. The Lord bless you. I'm glad everyone's come.

Just be encouraged in the Lord. Amen. Could we end with a chorus that we know for a long time not my will but somebody's done.

Let the fullness of the sun look on me. You know that, look on me. I can't see better standing up than I can sitting down.

Hallelujah. Let my will but on me done let the fullness of the sun dwell within this heart that I have offered to thee. And may everything I do become.

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