

# Enter Unto Fullness

by George Warnock

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*The sermon emphasizes the importance of coming to the fullness of God's love and understanding through the Spirit of wisdom and revelation, and growing in love to satisfy the heart of God.*

**Duration:** 1:27:07

**Scripture:** Ephesians 1:17

**Topics:** "Christian Life"

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## Description

In this sermon, the speaker emphasizes the importance of gathering together under God and expecting to hear words from the Spirit of the Lord. They highlight that love is the ultimate goal and perfection in God's people, but it can only be achieved by hearing from the heart of God and allowing divine nature to flow forth. The speaker references Jesus declaring the name, nature, character, majesty, and glory of God during his time on earth and how he will continue to make it known even after his ascension. They also mention the need for open hearts and tuned ears to truly receive what the Spirit is saying.

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## Transcript

This passage I've memorized, and quoted, and ministered from it many, many times. And yet every time I've ministered on it, I've realized I hardly scratched the surface. And I know it'll be the same this morning.

There's such a depth, such a depth in the truth of this passage here. And like I've mentioned so often, when the Apostle Paul was writing to the Ephesians, he was writing of such depth, of such fullness, of such heights, of such expanses, that he knew it wasn't within the ability of man to hear or to receive what he was saying. Then why would he say it? Well, he says it because you and I who have the Spirit have the capacity to hear words which are inaudible, to see things which are invisible, to comprehend things which are beyond our comprehension.

We have the capacity if we have the Spirit. I say the capacity, that that capacity must become enlarged and enlarged by the Spirit of God in order that we might be able to embrace the heights and the depths of the infinite expanses of God's truth and of his love and glory. And so when Paul would declare something, then he'd stop and pray.

Chapter 1, that God might give them the spirit of wisdom and the revelation and the knowledge of him, the eyes of their understanding being enlightened that they might know. He must stop and pray that God would give them that. True, they had the Spirit, but he still prayed that they would have the spirit of wisdom

and revelation.

We're inclined to put such a sense of finality upon experiences we have. I've got the Spirit. I remember when I was baptized with the Holy Spirit.

Instead of the Ephesians, it was Paul himself who came to Ephesus and found a few disciples and laid his hands upon them and prayed that they would receive the Holy Spirit. That was many years before he wrote this. But here he's praying to God that they might have the spirit of wisdom and revelation and the knowledge of him.

You can't put a sense of finality on experiences we've had. Yes, I know God, but still I must come to know him. And the more you come to know him, the less you feel you do know him.

And that's inclined to cause you to enter into a certain sense of frustration and you say, I don't know him as much now as I did ten years ago. And it's only because your capacity has become enlarged and your concept of God has become enlarged. Whereas ten years ago you thought you knew him, now you scarcely know him at all because he has become much greater, much vaster in your comprehension, in your understanding.

And so once again, in Ephesians 3, he says, Wherefore, for this cause I bow my knees unto the Father of our Lord Jesus Christ. He says, I've got to pray about this. I've got to pray that God will grant you something.

And he's declaring something, but he says, We can't receive it. It's beyond our ability to comprehend. And I say, I bow my knees unto the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named.

God is a family, the whole family is a family of God. Part of it's in earth and part of it's in heaven. And we're the whole family of God.

And on the earth, that one family might be considered as many families. But together in the purpose of God, we're one vast family, whether it be those who have gone on or those who are still on earth. And he says, I bow my knees unto the Father, because he's speaking to Father's children.

And he wants the children of the Father to comprehend what he has to say, that he would grant you, that God would grant you. It's not something you can just take it and, well, I got it. I memorized it and I got it in tape.

And, you know, I'm glad I got these tapes because I forget some things. So I'm glad I got it in tape. Well, it's all right that you have it on tape so that you can play it over, but you could play it over a million times.

And apart from the spirit of wisdom and revelation and the knowledge of him, you wouldn't hear, you wouldn't see, you wouldn't understand what God is saying. So don't put as much emphasis on the tape or on the book or on the writing, but put the emphasis on that ability, that divine ability from God to be able to hear, to be able to comprehend, to be able to see with the ears of the spirit and with the eyes of the spirit. And so Jesus said, as Brian mentioned yesterday, not take heed what you hear, but take heed how you hear.

Because unless we have the capacity from God to hear as God would have us to hear, to hear in the spirit, to understand what he is trying to say, we're not going to hear what the spirit is saying to the churches. That he would grant you according to the riches of his glory to be strengthened with might by his spirit in the inner man. Paul says, though the outward man perish, that the inner man is renewed day by day.

And God is working on the inner man. God wants to bring forth that man from within, that new man, that new creation man. God wants us to begin to walk in new creation life.

And we hear some of the precious things in God's word and we stumble at it, we get frustrated at it. We turn away in frustration because we say, I can't because we're thinking in the realm of that old creation mind. But Paul tells us, as I quoted last night, that there's only one thing that is of any avail, and that's new creation life.

And as many as walk according to this rule, peace be on them, there's only one rule by which we can walk, and that's new creation life. And so we constantly are condemning ourselves or condemning others because we see the old creation life and we recognize it's there. But God doesn't want us to dwell on those things.

He wants us to put on the mind of Christ. He wants us to put on the whole armor of God, the helmet of salvation, that with the helmet of salvation we'll think with a new mind, we'll have attitudes that spring from a new heart and a new mind. And we recognize the old is there, but as we put on the new creation life and walk according to the new creation life, we'll begin to enter into that glory of the new creation life.

And as many as walk according to this rule, there's a new rule for you and I to walk. And the new rule is the law of the spirit of life in Christ Jesus. For what the law could not do in that it was weak to the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.

God condemned sin in the flesh in order that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit. And so the secret is there, and it's very simple, a people who will walk after the spirit. You say, I know it's simple, but why don't we enter into it if it's simple? Because the old creation man, the old creation law, the old creation rules are constantly there seeking to thwart us from entering into new creation life.

And so we must begin to think new creation life. We must dwell on that. Paul says, whatsoever things are good, whatsoever things are pure, whatsoever things are lovely, whatsoever things are just, whatsoever things are of good report, if there be any virtue, if there be any praise, think on these things.

I know it's not something that we can grasp and live hold of with a natural mind, but I believe that's why there's a ministration of the spirit that God has raised up, a ministration of the spirit that he's raising up in this day and hour. And that he's going to anoint more and more, that when they stand and minister, they'll minister words by the spirit. And the ministration of the words of the spirit of God will bring into being that which the word declares.

So it's not really difficult. It's just that we haven't given the spirit of God his right away in our lives or in our assemblies. It's simple enough, but we hear the wrong voices.

We're tuned into the wrong things. We're tuned into the programs of men. We're listening to high intellectual preachers.

We're listening to those who got it all laid out there with their study of the scriptures greatly diluted with human philosophies and human psychologies, diluted and perverted and polluted with all these things. And God is going to cleanse his ministry. He's going to cleanse his church that out from the midst of the body of Christ that will go forth that pure, clear, infallible word from the mouth of God.

He's going to do it, not because those ministries are anything, but because the Lord is jealous for his people, because he rises up in this day and hour jealous for the people of God that he might present unto himself this glorious church. And to present this glorious church unto himself there must go forth a pure, clear word from the mouth of God, a creative word that when that word goes forth, it will bring into being in the hearts of God's people that which God desires. And so it's very simple.

It's simple as when God said, Let there be light in his light. It's just that simple. Because God spoke, it came into being.

It's as simple as that. The problem is finding the vessel through whom God can speak. The problem is God finding that pure heart that in that pure heart he might mould the very heart of God.

And I say it's a problem, and I know it's a problem, but God has dealt with it. He crucified the mind at the cross where a crown of thorns was laid upon his brow. He crucified the works of man on the cross because the hands of the Son of Man were nailed to the cross.

He crucified the wayward works of man because on the cross there was a man whose feet were pierced. He crucified the corruptible heart of man, the wayward heart of man, because a soldier took a sword and thrust it into his heart. So he crucified the carnal flesh at the cross.

God condemned sin in the flesh that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit. God did the work at the cross, and God does the work in your heart and mine when we give the Spirit of God his worship in our hearts and lives and in our assemblies when we gather together. But what God did at the cross is now in the Spirit.

For by the eternal Spirit it was that Jesus offered himself without blemish unto God. He offered himself without blemish unto God by the eternal Spirit so that the Spirit there at the cross of Christ was absorbing into his holy being all the efficacy of the work of the cross and of the blood of Christ, absorbing it into his own being and then coming to abide in his temple that the efficacy of the blood and the work that God accomplished at the cross might be manifested in and throughout the body of Christ because of the presence of his Spirit, because in the Spirit there is also the blood and the water, the three precious witnesses that God has given us, the blood and the water and the Spirit and the three in one. So we want the word, the cleansing of the word.

We believe in the blood of the cross, the blood of our redemption when Jesus died on the cross. We believe all that and it's all so historical, but it is the Spirit that bears the witness. It's the Spirit that brings forth the truth concerning it.

It's the Spirit that brings forth the efficacy of it. And because we give not the Spirit of God his right of knowledge, his lordship in our midst, we don't partake of the efficacy of the blood and the working of the cross in our lives. Today in our hour, when the Lord Jesus Christ is rising up in the midst of this church and he said, too long have you used my Spirit, too long have you played with my gifts, too long have you been playing church, my Spirit comes forth in the congregations of the saints in this day and hour to exercise his

lordship in the body of Christ.

And that congregation, that group of people that gathers together and refuses to give the lordship of the Spirit to his rightful place is going to have, as has been witnessed over and over again, that congregation of people, that church is going to have Ichabod written over the doors. The Lord Jesus Christ reigns supreme in the universe and he's been king of kings and lord of lords these 2,000 years. He's not coming back to be king of kings, he's that now.

And he's reigning for much longer and to continue and to perfect the work which he has started in the body of Christ and to bring it to a glorious conclusion. And now because we have come to the end time, the Lord Jesus Christ, the king of kings and the lord of lords, says my Spirit whom I have sent into the earth in my stead and in my place, he has my word to declare to my church and I'm going to close every mouth that does not submit to the lordship of the Spirit of God in the midst of his people. We thank the Lord for every work that he is doing in the church, every ministration that goes forth, every manifestation of the gifts of the Spirit.

And we're witnessing in this day and hour a new wave of gifts of the Spirit. We hear of places where much healing is taking place. We thank the Lord for all that he's doing.

My brother said not to get our eyes away in any of these things that are happening and it is right. We thank the Lord wherever he is working, for whatever he is doing. But until God's people come to the place where the utmost desire of their heart is the utmost desire of God's heart, we're not going to come to that fullness that God desires in his people.

And God wants to bring his people unto a fullness, unto a completion, unto a consummation, unto the finishing of the work which he had begun. That's why the Lord Jesus Christ rises up, and we see him there in the book of Revelation declaring himself to be not only the Alpha but the Omega. He's not only the beginning, he's the ending.

He's not only the one who begins, he's the one who brings to a conclusion. He's not only the one who is the seed that was planted into the ground and sprang up as the blade, he's the one who comes forth in his people in the time of harvest as the full corn in the year. If he's the Alpha, he's the Omega.

If he's the beginning, he's the end. If he starts something, he's going to finish it. And he who has begun that good work in his people will complete it.

He'll bring it to a conclusion. He's not going to cut his shirt along the way because his people refuse to go on. He will bring forth the people that will go on.

If the people who he has nourished and cherished and enriched with spiritual gifts and blessings and bestowed upon them all manner of spiritual blessing, if they refuse to go on, God says, I'm not going to cut, I'm not going to delay the work which I have begun on the earth. I'm still going to bring it to a conclusion. If you can't find those who will come to the wedding feast to come to that place of intimate union and relationship with me, I'm not going to stop the wedding proceedings just because you're not ready for it.

You've got the invitation. The invitation goes forth to all of God's people everywhere. Lay aside all your doctrines, all your programs, all your ideas, all your psychology, all those things that you have mixed up with the pure gospel of Jesus Christ.

Lay it all aside. Count it as refuse. Count it as done.

Lay it on the ash heap and when Christ will continue with those things and be left where you are, God says, I'm still going to do what I've declared. I'll go to the Indian people who have been rejected. I'll go to the colored races that have been rejected.

I'll go to third world countries that have been rejected and through them I'll do the work that I've declared I'm going to do in the body of Christ. And they will hear it because they're ready for it. God's not going to delay the work which he has promised and which he has planned.

And when the religious world said, I don't want it. I don't want that far out stuff. We're too busy.

We're working for God. We've got too much to do to be involved with a lot of those so-called end-time truths. I'm too busy.

The Master was angry. He says, Go out into the lanes and the byways. Find anybody you can.

Anybody at all, good or bad. He emphasizes good or bad and brings them in that my house might be filled. We're going to witness the coming in of the dejected, the oppressed, the downtrodden, the harlots, the prostitutes, the scum of the earth.

They're going to come in and they're going to be gloriously weighed with the garments, the wedding garments of Christ. But many religious people are going to be left aside. We're not to be sidetracked or come short of the fullness because we see God doing something wonderful out there.

I know He's doing wonderful things and we thank Him for that. But the most wonderful thing of all is the thing upon which we have set our eyes and that is coming unto the Christ and abiding in total union with Him, finding our habitation in God as God would find His habitation in us. Coming into perfect love, coming into the fullness of the love of God.

Everybody agrees with that. And so they say, you know, why bother with all those so-called deeper truths? All we need is love. I know that's all we need.

But we say a thing like that, you know, with a sort of a dropping voice. We just need love as if love is some little thing you can just go and pick up and grab and use anytime you want. Love is God.

Love is a notion you can't comprehend and that's what we need. I know you've got a little cup of it. Just because you go down to the Pacific Ocean with your little cup and take a glass of water and you say, I've got some of the ocean in my cup, it might be true, but you don't have the Pacific Ocean in your cup.

God wants us to come into the fullness of it. Because only in the fullness of it are we going to satisfy the heart of God and only in the fullness of it are we going to be that people in the earth who will be the expression of God to the earth. So we begin in love and we grow in love and love is all that matters and love is all that counts but we want to grow into it until we come to the fullness of it.

You and I know very well that though we talk about love and sing choruses about love and in a big meeting where there's a lot of human activity, a lot of human entertainment, love is emphasized so much and all of the songs that come forth, love is emphasized. We know that but you know that love is lacking and love will continue to be lacking. I don't care how much you talk about it.

It will continue to be absent from the body of Christ until the body of Christ goes God's way and comes to know God because God is love. Enough just to say forget all those doctrines and that's just love. Forget the doctrines, yes, but you've got to come to know God if you're going to have love.

Jesus said, Jesus ministered here in the earth three, three and a half years to reveal the Father to his disciples that they might have love. It wasn't just something he'd come down and say, now your disciples just go and love one another. Goodbye.

He ministered with them three, three and a half years in order that the love that was in him might be imparted to them and he says, I've declared unto them thy name Father and I will declare it that the love wherewith thou hast loved me may be in them. So it takes a declaration from the mouth of God. It takes teaching.

It takes the unfolding of truth. It takes the sending forth of truth by the Spirit of God into the hearts of his people. It takes a revelation of the character of God and the will of God and the desire of God for his people and planted in their hearts.

It takes all that to produce that love in God's people. You say, forget all those things. Let's have love.

You've got to have that in order for the love of God to be revealed in his people. Jesus said, I've declared unto them thy name. Never once did he go and say, my Father's name is Jehovah.

He declared unto them the Father in what he was and what he said and what he did. In all his works and in all his teachings, he was doing nothing more nor less than unfolding the heart of God to his people. And so it shall be in the body of Christ when that minister rises up in union with the Son of God because of the Spirit.

They too, as they minister, as they speak, as they speak out from the heart of God, they will be revealing and expressing the Son in the earth. And the church of Jesus Christ is ordained to be the fullness of the Son in the earth just as the Son is the fullness of the Father in the earth. So as Jesus revealed the fullness of the Father by walking in union with the Father, by speaking the words of the Father, by doing the works of the Father, by declaring nothing out from himself, but declaring the truth of God out from the mouth of the Father, so he revealed the name of the Father to his own.

And so he said, I declare thy name unto my brethren. I declare thy name that the love with which you have loved me, my brethren, because Jesus was able because of his ministry, because of his teachings, because of his life, because of what he was, because he was the expression of the Father in the earth. He wasn't God the Son, distinct from God the Father.

He was the Son of God, the express image of the Father, the expression of God the Father in the earth. Jesus Christ was the expression of God the Father in the earth, the express image of him, the declaration of God in the earth. He revealed the heart of God.

He revealed the heart of the Father. He revealed his love. He revealed his truth.

He revealed his mercy. He revealed his judgment against sin. He revealed his hatred for sin and his love for righteousness.

He declared the name of the Father that the very heart of the Father might be imputed upon the hearts of his disciples in order that the love we worship, the Father who loved the Son, might be implanted into the hearts of his disciples. So it's not just a case of getting together and having a big happy time and clapping one another in the back and saying let's love one another. It's a case of coming to know God through the ministry of the Spirit, through the ministry of the Word, through a people when he's raising up who will express in the earth the Son because the Son expresses the Father.

And so the church of the living God is said to be the fullness of him who is the head, the fullness of him that filleth all men and all. The express image of the Son, the expression of the Son in the earth as the Son now ministers is no longer walking in the earth than one man, but glorified at God's right hand as King of kings and Lord of lords because he's the exalted King. He sent forth his Spirit into the earth.

I wish the church could understand that. They're always talking about the King coming back to set up a kingdom. He set it up in the heavens! Because he set it up in the heavens, he poured forth the Holy Spirit into the earth that the Holy Spirit might come into the earth and be the King.

He's the exalted King. He sent forth his Spirit into the earth. I wish the church could understand that.

They're always talking about the King coming back to set up a kingdom. He set it up in the heavens! Because he set it up in the heavens, he poured forth the Holy Spirit into the earth that the Holy Spirit might come into the earth and be the King in the earth because he abides in the temple on the earth. The exalted King is in the heavens and the Holy Spirit is the Vicar of Jesus on earth, the Vicar of Christ on earth.

It's not the Pope. It's a blasphemous claim for any man to take. Jesus has sent forth his Spirit to abide in the temple on the earth and the Holy Spirit is the Vicar of Christ on earth because he's exalted at God's right hand.

Peter says he sent forth Christ which is still here because he's exalted as King. You want him to come back to be King? Yes. We all do.

But he's exalted as King now and the kingdom's been in the last 2,000 years. The kingdom of God is 2,000 years old. I'm not speaking parable.

It's true. The kingdom of God doesn't splash down on the earth from heaven. It grows out of the earth.

When you read the parables, Jesus couldn't declare it for the disciples until the multitudes said he sent it forth in parables. Don't look about you and don't see some great thing happening out there and say, Lord, there's the kingdom of God beginning to start. It doesn't come that way.

He says it comes from a grain that's planted in the earth and springs out of the earth. First the blade and then the ear and after that the full corn in the ear. We're talking about completion.

We're talking about the full corn that's coming. But the kingdom's been growing these 2,000 years. Next is the full corn, but the kingdom's in the earth in the hearts of men.

There's so many who are not interested in the full corn. They call it far out teaching, far out doctrine. Forget about this stuff of coming into the fullness of Christ.

The purpose for which Jesus died. It's got to happen because the son who died is now living as king of God's right hand. He's looking for the day of harvest.

Christ has been waiting and waiting for the day of harvest. Blessing his heritage with rain and sunshine from heaven. We receive the rain and the sunshine from heaven.

We say, thank you, Lord. This is the last move. Come any time, Lord.

This is the last move. We've got the rain now. It's the last move of God now.

The rain must dry up. And it's the heat that brings forth the full corn in the ear. It's the heat.

It's the dry weather that brings forth the full corn in the ear. You feel so dry and withered. You feel you're nothing.

It's because God is seeking to bring to nothing the laws of the old life that have been functioning within you. That the new law of the spirit of life in Christ Jesus might begin to form the full corn in the ear. The likeness of the Lord Jesus Christ himself reproduced not in a single corn of wheat, but reproduced a hundredfold in the body of Christ.

Love is all we need. Love is the divine ultimate. And that full corn in the ear is the perfection of love in God's people.

But it only comes forth as this people hear from the heart of God. As God's heart is made bare to them. As truth comes forth from the heart of God.

As divine nature flows forth from the heart of God. As the word of the Father comes forth through the Son, through the Spirit in this people. I have declared unto them thy name, thy nature, thy character, thy majesty, thy glory, the beauty of your being.

I've made it known, said Jesus, because I've been here three and a half years and I've been the expression of the Father. I've declared unto thy name. And then he said, I will make it known, because he's going to heaven.

And once again he would make it known. As true as he made it known when he walked this earth, he would make it known again from the exalted throne in the heavens. Because having been exalted at God's right hand, he shed forth this, said Peter, which you now see and hear.

And in sending forth that which you now see and hear, he raised up apostles, prophets, evangelists, pastors, teachers, and the body of Christ on the earth, filled with the Spirit and anointed in the Spirit, that they might be the expression now in the earth of the Son who is exalted. We had a limited exhibition of it, expression of it in the early church, and it was glorious. But it was the firstfruits.

Pentecost is a harvest of firstfruits. And now we come to the day of the fullness of the harvest. And so God wants a people who will hear and know that the reason they're frustrated and the reason they're drying up and the reason they feel discouraged is because the old law is beginning to die, and it dies hard, and it wants to retain some of its authority.

But in the midst of it all, we hear the rule of new creation life. And as many as walk according to this rule, peace be on them. There's a new law on earth.

It's the law of new creation life. Because of the law of new creation life, we have seen the spreading of the seed. We've seen the bread.

We've seen the air. And now we're coming to the full corn of the year, the day of completion, the day of harvest, the day of fullness, the reason for which Jesus died, the purpose for which God sent him to the earth, the purpose for which he was exalted with God's right hand. It's now here.

It's at the door. God is getting a people of ears to hear that in hearing the right way, not just hearing the right words, not just getting the tape and playing it over and over and over again. You could do that if you memorized it, but if your heart is not open, if your ears are not attuned to what the Spirit is saying, your heart will not be prepared to come into the thing that God has in mind.

Oh, that God would grant you, according to the richness of his glory, that you might be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that you being rooted and grounded in love. We're rooted in love. We grow up in love.

We come into the full stature of love. But don't stop and say, I've got love and so that's all, and forget these fellow things. You don't have much.

You've just got a cup of it. There's vast oceans of it out there that you know nothing about. And with your little cup of love and my little cup of love, we have not met the needs of humanity.

The needs of the world are just as severe. They're far greater now than ever in the history of mankind. And you boast that you've got love.

You've just got a little cup. That little cup is sufficient if you give it to the Master. As long as you go tooting it around saying, I don't need any more because I've got a cup of it, you'll never come to know the vastness of the oceans of God's eternal love.

We're rooted and grounded in love. Faith is the first principle of love. Faith that doesn't work in love is no good.

Faith works in love. We're rooted in love. We were saved because of His divine love.

But we mustn't stop at the little cup. But being rooted and grounded in love, God wants us to be able to comprehend and it's greater than that. It's apprehend.

It's not just talking about somehow being rooted and grounded in love. We might understand something, but that being rooted and grounded in love, we might be able to lay hold, apprehend with all faith. If I could have attained to this myself just by seeking God earnestly and fasting and praying and reading the scriptures and studying and memorizing the Word, I would have done it because I'm sort of a hermit at heart.

I'd just like to have found this by myself. And that's why I think God would not let me. He has never allowed me to have a ministry just for the sake of ministry's sake.

If there isn't a people who are able to hear this kind of a message, I don't have an anointing to go minister to them. Why haven't I been out ministering? You should be out ministering, George. I heard that the last 40 years.

The church needs this Word. Don't you know, George, the church needs this Word? I know the church needs this Word, but if they don't know they need it, I haven't got ability to give it. The Laodicean church needs this Word, but they don't know they need it.

God grant that this famine which is coming upon the land will speedily overtake the church of Jesus Christ because I know that only the famine of the hearing of the words of the Lord is going to cause them to go down to Egypt to find a Joseph that has bread to sustain them in the time of famine. That's the way it is. The famine of the Word is coming and it's so close to us.

People aren't able to discern the bread of God from the bread of devils. They're just not able to discern it. And something comes up and they say, that's the same as your teaching.

Sounds something the same. I got a letter the other day. Did you have any connection with the New Age moment? They're talking about three festive occasions, three annual festive occasions.

I don't think you do, she says. You see, I don't hardly know anything about the New Age moment. What I've heard, I just know it's full of the philosophies and psychologies of men.

Totally false. But if it's totally false, it's going to be so close to reality that people who don't have ears to hear and eyes to see, they're going to look and say, well, yeah, that sounds like what they're saying over there. Yeah, three feasts, oh yeah, they've got three feasts over there.

But you see, you're not going to stay true to God or be able to discern the true from the false by reading up on all the cults that exist and studying them. You see, try and discern what's, you know, this is wrong, and so now I'll know what's right. No.

You've got to know what's right in order to know what's wrong. The bank manager said to his teller who came to him, new in the job, can you show me some \$20 bills that I, some counterfeit ones, you have any? I could study them a little. No, he says, we don't do that.

Study the real ones. And then you'll be able to understand the false. Because the false has got the Queen's picture and the signatures of the governor general, whatever, and the dates and all the little markings, it's got all that.

But it's totally false. Don't go into these false things and dig out a little because you say, well, this is, yeah, this, I know this is right and this is right and this is right. It's totally false if it doesn't proceed from the mouth of God.

Totally false. Satan's best masterpiece of a counterfeit is to bring forth something that will be just so much like the real that people who do not have discerning eyes and ears will fall into the trap. God wants the people to become so totally occupied with Christ and our gatherings under him such that we're so totally occupied with him that if a false prophet comes in and stands up and ministers, we're not all upset about it.

We just know that's the voice of the enemy. That's not the voice of the Good Shepherd. That being rooted and grounded in love, we might be able to comprehend, to apprehend, to lay hold upon with all saints.

I couldn't do it as an individual and you can't do it as an individual. And therefore many of us, not of our own choosing, find ourselves bound together and fellowshiping together and worshipping together, not really of our own choosing, but we come to a place where we realize we need these people who are

walking in the light. We need these people who are walking in the light.

We love the others who are not walking in the light, but we don't try to fellowship with them if they're not walking in the light. There's no fellowship. There's no purpose in it.

We love them. We pray for them. We pray God who revealed himself to them in a greater way, but just to go down and say you're all Christians, you know, and so we've got to love one another and so you don't have fellowship.

So we might do that on occasion. We have no objection to going and sitting in where they're having their entertainment. Perhaps there's some people of God there that are really hungry for God and we love them because of that.

Why don't you come, you know, and have fellowship with us? We'd gladly go and have fellowship with you if you're walking in the light, but if we walk in the light, if he is in the light, we have fellowship one with another, but if you're not walking in light, there's no fellowship. You might love Jesus and you might sit there and sing the songs and you might raise your hand and go through all the motions of worship and praise. You sit there in the congregation with the rest looking at the back of somebody's neck, shake their hands and go home and go away.

You didn't have any fellowship. You heard some entertainment. I'm not categorizing everybody who had big churches as being in the realm of the false, but so much of it is pure entertainment.

So much of it is just a pure social gathering. God wants the people who are gathered together under him, make him to be Lord in their gatherings and expect to hear words from the Spirit of the Lord. Words that will not only tickle the ears, that should not tickle the ears, but words that will convict the heart.

Words that will lay bare the secrets of the heart. Words that will be as a sharp, two-edged sword that pierces and cuts asunder and divides souls from spirit and discerns the thoughts of the intent of the heart so that an unbeliever coming in or someone who is not living right coming in will sense such a presence of God. That is, the apostle Paul says if they stand and prophesy in the midst, an unbeliever coming in will fall down on his face and say, God's in the midst.

But we're content if we have a dozen prophecies and no one falls on their face and says God's in the midst. And if a woman believes that we had a good meeting because we had a dozen prophecies, two or three messages and tongues and a few interpretations, good that you had all that. But when you come to that place, when we and our fellowship comes to that place, when the Spirit is Lord, when there's a ministration of the Spirit in the midst, one stands with a prophetic audience that will cut and pierce and divide asunder and the secrets of the heart are made manifest and men will fall down and say God's in the midst.

I'm unclean, I'm undone. But we don't want that in a nice church. I'm unclean, I'm undone.

But we don't want that in a nice church. God's raising up a people who are prepared to let him move in the midst and to bring forth devastation if need be. But we know that in the day of harvest there's going to be devastation.

There's going to be the gathering out of the tares and they're going to be bound into bunnies to burn. And not only that, but there's going to be devastation amongst the standing wheat. If God takes that good

wheat, that standing wheat, and puts it through the threshing floor, puts it through the threshing machines, there's going to be devastation.

And all that chaff is going to be ground to powder because God is after that grain, that ultimate, that grain, the full corn in the ear. That's what God is after. All else becomes chaff.

As Brother pointed out one time, that which was chaff in the day of harvest was necessary in the day of the growing period. So while the grain was growing, there was the stock, the blades that went out, all very necessary. But in the day of harvest it was no longer necessary, and that's why God dries it up.

I believe any minister of God who has come to a place of success so to speak, by way of building churches and so forth, if he truly recognized that this is the day of harvest, and commit himself to God, and say, Lord, I know it's the day of harvest, I want you to bring forth fruit for your glory in this congregation, and that you and you alone is all that I want. And if he really meant it, and if the people of God really meant it in that assembly, we'd see the threshing wheels begin to turn, and we'd see a lot of devastation. And we'd rejoice in it when we saw it, because we'd know that God is after that grain.

He's after that grain in his people, and that's all he wants. In the day of harvest, that's all he wants. It's the ultimate, the completion of his purposes.

And I can scarcely touch on this without reminding the people of God, that if they do not go on to the fullness of the desire of God's heart, and if they've known blessing, and if they've known growth, church growth, growth in numbers, if they've known the presence of the Spirit, if they've known gifts, if they've known prophecy and tongues and interpretations and healings and the working of the gifts of the Spirit in their midst then do not come to this ultimate that all that went before is but chaff. In the light of the harvest, it has not accomplished the desire of God's heart. It has failed in the purpose for which God sent forth his blessing.

But it's only with all things, you see, because every saint must contribute to this expression of Christ, and it's the expression of the Son that God would bring forth in the earth. Because when Jesus came, it was the expression of the Father. And now that Jesus went away, God would bring forth the expression of the Son, because if the expression of the Son comes forth in the earth, the Father is brought forth also.

Because the Son is the expression of the Father, and the church expresses the Son, we express the Son and the Father. Don't get theological about one, two, three persons. No.

The Son was the expression of God the Father. The church is the expression of the Son. And the Spirit of God is the Spirit of Jesus, and the Spirit of the Father is the Spirit of God, the Spirit of his Son, who comes down to inhabit this church to make the church to be the living expression of the Godhead in the earth.

To make the church to be the expression of the Godhead in the earth. And I'll have to read it. That they might know the love of Christ, which passeth not, that you might be filled with all the fullness of God.

Talking about you and I becoming gods. Talking about you and I as sons of God becoming nothing. Saying nothing, doing nothing of our own.

Coming down to total devastation. Unable to do anything in ourselves, but a people in such union with the Christ that through him we can do all things. All things that he desires, not anything we want.

To know the love of Christ, which passeth knowledge that you might be filled with or unto all the fullness, which means completeness. Filled unto the completeness of God. And that completeness of God is the full display of the oceans of his love.

The length and the breadth and the height and the depth. To know the love of God, which passeth knowledge that we might be filled unto all the fullness of God. I always like reading John's epistles, but they always left me so helpless.

Somehow Paul's, they seem to be more... You could make doctrines more out of Paul's writings. You could pigeonhole them. I don't say John's writings were deeper, but there was such a methodical way in which he presented it.

It was very easy to formulate doctrines. Doctrines of redemption, doctrines of justification by faith, doctrines of sanctification. And not to say that doctrines do not have their place.

There's such a thing as the doctrine of truth, which is the living word of God, which we know is based on the Scripture. We're not despising doctrine in the scriptural sense of the word. But Paul admonishes us to have healthful doctrines.

Healthful doctrines. Doctrines that are living, vital. Truth that proceeds from the throne of God.

But John did not speak doctrinally so much. He would declare things that would leave you sort of feeling helpless and hopeless. And then he would say, What I'm writing, you know, is not grievous.

His commandments are not grievous. And they're not grievous either to the new creation law. But you and I, in the old creation, we read it with the old creation mind.

And we read John's epistles and they're so grievous. So grievous. Who so keepeth his word in him barely is the love of God perfected.

The love of God comes to a fullness to keep his word. And I've memorized a lot of the Scriptures. You know, I've studied them a lot.

But then I read that the one that keeps his word in him barely is the love of God perfected. And I knew very little about love, much less about the perfection of it. But just to keep his word, that's all.

Until I began to realize that it's this word that comes from the Spirit, formed in our hearts. Jesus says, I've declared unto them thy word. He did it three, three and a half years.

And I will declare it. He's been doing it these 2,000 years. He's doing it with greater emphasis these days.

These days it's going to come forth that pure word, just as pure as the words that came forth from the lips of Jesus are going to come forth in this day. He says, I have declared it and I will do it again. With no indication whatever that when he does it again it'll be less pure than when he did it the first time.

How could it be? Because it's the voice of the Son of God from heaven. The Spirit hears it. From the time it lives.

The lips of Jesus. Is the Spirit not the Spirit of truth? Is that word going to come forth politically in the congregation of the saints if the Spirit of God takes the words from the Son and speaks them to us? You

know very well that that word will be just as pure as when the Lord Jesus Christ uttered it. And you know very well that the defilement comes when we realize that my lips are the lips through which the Spirit speaks.

That's why we need that revelation of the Lord in our lips. We might see his glory. We're going to see his glory.

And when we do we're going to say I'm defiled, I'm unclean I'm a man of unclean lips through my eyes I've seen the Lord of hosts the King of glory. And there's true repentance and when there's true repentance there's a remedy for true repentance. God doesn't show you your defilement to crush you.

To devastate you he shows you your defilement. That you're in your repentance and you're in your acknowledgement of your defilement. Cry unto him because he has burning coals of fire to touch your lips to make you clean.

When God sends out baptism of fire into the congregation of the people and we see the glory of the Lord and we realize our utter defilement and helplessness and hopelessness before him. Let us in that day say Lord I'm unclean, unclean and that cry unto God causes the God the Lord of hosts the King of glory to send a messenger to send a manger from his throne with coals of fire to touch your unclean lips. That after that visitation and after that touch of the burning coal when you stand this point it will be as pure from the mouth that you have as it is from the mouth of Jesus because your lips have been touched with the coal from his altar.

Not only that but the people to whom this word goes this pure word and whose hearts have likewise cried unto God for reality will have that word so imprinted upon their heart that they will know what it means when they say the word of God abides in me and therefore I love because I've heard the words of the Son of God from heaven and because the words of the Son of God of heaven have taken have been able to take from the heart of God and distributed to his people we've been able to partake of the goodness and of the gentleness and of the humility and of the meekness and of the holiness of the Son of God not through any effort of ours but because we've found the key to walk according to the rule of new creation life.

Let that therefore abide in you that which you have heard from the beginning if that which you have heard from the beginning shall remain or abide in you ye shall abide or continue in the Son and in the Father and so again I read John 15 so simple abide in me and I in you if you abide in me and I in you ye shall ask what you will and it shall be done so simple and I say Lord I want you to do this and he doesn't do it and I blame God and I quote the scripture I stand upon God you said it you said it you gotta do it and we try and twist God's arm Jesus is talking about a people who've come into such union into such an abiding relationship because the word of God has been embraced within us and formed within us that when we pray when we speak when we pray we're praying from the heart of the

Spirit and anything we ask God does it because it's not the prayer of my carnal mind it's the prayer of the Spirit of God who has come to abide within we pray in the Holy Ghost it's simple I know but just because it's simple it doesn't mean it's simple for the old law of the old creation it's simple for the law of new creation life and again I say when we begin to move into the reality of Romans chapter 8 we're going to discover it's just as simple just as easy to walk in the Spirit as it was for us to walk in the flesh in the days of our bondage easier because is there not much more power in the presence of the Spirit of God in our lives than there is in the power of the old Adamic creation within us are you saying that the old Adam is more powerful than the new Adam it's our heritage

and God's bringing the people into our heritage we'll learn to continue we'll learn to abide in the Son and in the Father whosoever hateth his brother is a murderer I don't hate my brother but sometimes you find a brother where you can't say brother I really love you if you did you'd know you were sort of talking deceptively but if you don't love God calls it hate and I don't like that John you know but you see he's talking about this this love that's brought into our beings as we embrace the Word of God the Word from the Spirit the Word from Jesus the Word from the Father the Word that Jesus spoke when he was on earth the Word that is now speaking and flowing in the heavens the pure Word of the Son of the Father given to us by the Spirit with such creative power that the Word abides in

us so that we love as He loved not because somebody says please try and love one another you know God wants us to love one another rather than just forget everything forget differences forget carnality and sin overlook false and just love one another the taste of God so purging this temple and the Word of God finding that abiding place and then when the Son and the Father abide in the midst of this people and in love as Jesus loved like we said last night we said this morning it begins in love it grows in love and it consoles in love but we mustn't stop along the way we must come to the fullness and along the way we can nurture this love and we can provide in our hearts a suitable habitat for the Spirit of God that He might come and abide you and I can learn to provide a habitat for the

Most High a tabernacle for the Most High David said I will not give rest to my eyes until I find out a habitation for the God of Jacob and God is raising up watchmen upon the walls of Zion we will not give Him rest and God will not give them rest until He has established until He has made Jerusalem a place in the earth so we can begin in our longing for Him and our desire for Him not for ourselves but in our desire for the Body of Christ and for the Lord of the Body and along the way we can begin to nurture that measure of love He has given us and He has given us a great measure of it nurture that in order that we might draw the Spirit to us more and more and so John comes off with these outstanding statements and he says hereby perceive we the love of God because He laid down His life

for us and we are to lay down our lives for the brethren here's the fulness here's the testimony of the fulness of love we lay down our lives for the brethren and so we say Lord I lay down my life for my brethren and then John comes up with another profound statement following that who shall have this world's good and see what his brethren have need and set it up with His bowels of compassion from Him I'll draw the love of God in Him Lord I lay down my life for my brethren knock on the door you know well isn't there you know don't you have welfare a man tapped me on the shoulder outside of a big church in Edmonton one time could I have 50 cents you know I reached my pocket to get 50 cents and the elder ran up we don't do that here George you know because you know they'll they'll over do

it they'll this is a you know this is a sanctuary we don't want all these bums coming he didn't say that and I was just sort of a little surprised you know poor guy wanted 50 cents and you know he didn't want me to give him 50 cents because outside the doors of the church the word would get around and they'd tap on there on the door day and night but you see God wants you to come to perfect love and I really love that lay down your life for the brethren that's good too because that's the way I'll stay in the future but who should have this little good you've got something that your brother doesn't have and share it a little it's a manifestation of God's love and that will attract the Holy Spirit good drawing don't hesitate to prepare the atmosphere of your life prepare the atmosphere of

your life and the life of your assembly it will be an attraction for the Holy Spirit rather than trying to prepare our sanctuaries that they will attract the society of our day prepare the sanctuary of our hearts in love and

mercy and truth and forgiveness and compassion but as we begin to manifest those things in the measure in which God has enabled us that we might attract him to us until as we continue in that we'll grow and grow and grow in this love until we're literally lost in the fullness of the oceans of his love God is love and he that dwelleth in love dwelleth in God and God in him herein is our love made perfect that we may have boldness in the day of judgment because as he is so are we in this world I don't know how you're going to make a doctrine out of that and I don't know

how you're going to believe it except that the Spirit of God enabled you to see that as you and I are totally committed to him and the word of his grace and the love of the Spirit of God held his Lordship in our midst that we can bear the expression of the Lord Jesus Christ in the earth as he was when he was here the expression of the Father may the Lord bless this word to your hearts and God grant that as these people go their various ways to their various homes that this word Lord will not only be something they'll take away in a tape but something they'll hide in their hearts that you will fulfill the desire of your heart in them to make them to be the tabernacle of the Most High in union with all saints that this body of Christ which you have left in the earth to be the expression of

the Son in the earth that the needs of humanity might be met might begin to grow and grow and grow and grow until it becomes a great mountain that fills all the earth bless everyone Lord we pray be with them on their way encourage them in the ways of the Lord in times of difficulty in times of discouragement in times of devastation in times of seeming defeat cause them to know that if death is working in them it's because you want life to work in others in Jesus name we pray Amen Lift it up We want to see the Lord and his eyes are like the fire See the Lord I see the Lord He is high and lifted up and his strength fills the temple He is high and lifted up and his strength fills the temple and the angels cry Holy the angels cry the angels cry Holy is the Lord I see the Lord I see the Lord

and his eyes are like the fire and his face like the lightning and his eyes like the fire and his face like the lightning and the angels cry Holy the angels cry Holy the angels cry Holy is the Lord Holy is the Lord Amen Jerusalem Oh Jerusalem Oh the city of God Jerusalem Oh the city of God Israel is the name Israel is the name Jerusalem Oh the city of God Israel is the name Israel is the name Jerusalem Jerusalem Oh Jerusalem Israel is the name Israel is the name of the Lord the Lord the Lord the Lord the Lord The Savior is coming in the name of the Lord in the name of the Lord the Savior is coming Oh, say, can you see by the dawn's early light, what so proudly we hailed at the twilight's last gleaming?

Whose broad stripes and bright stars, through the perilous fight, o'er the ramparts we watched were so gallantly streaming? And the rocket's red glare, the bombs bursting in air, gave proof through the night that our flag was still there. Oh, say, does that star-spangled banner yet wave o'er the land of the free and the home of the brave? Oh, say, does that star-spangled banner yet wave o'er the land of the free and the home of the brave? You

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