

God Works Through His Son

by George Warnock

The sermon emphasizes Jesus as the ultimate voice of God and the critical role of the Holy Spirit in guiding believers after His ascension.

Duration: 1:30:40

Scripture: Job 12:6-13

Topics: "Son Of God"

Description

In this sermon transcript, the speaker invites a pastor named Rodney Hart to share his testimony. Rodney explains that he had been preaching holiness with a dry heart and harboring secrets. However, after attending the sermon, he feels set free and deeply moved. The speaker then discusses the importance of the salvation of the soul and how it is a process that takes time. They also mention the need for a supportive community and encourage Rodney to spend time with another pastor. The sermon concludes with a reminder to study the book of Job and a promise to cover future chapters at a faster pace.

Transcript

I want to read a very familiar passage, and one that, well, it's so common in the realms of Pentecost that you perhaps wonder what more there is to be seen in it, but frankly I don't think I really saw the impact of this until a few years ago. Jesus had been on the earth, not only as the Son of God who came to redeem man, but he had become a new voice in the earth. The age of the prophets had gone, Israel was in a desolate condition, the heavens seemed to be silent.

Jesus, the Son of God, came in the scene as the voice of God. And Paul tells us, writing to the Hebrews, that God who in sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. And the Greek is there, it's a very interesting thing that it says in the Greek.

It says, God has spoken unto us now in Son, just simply in Son. And as Greek scholars have pointed out, what God is saying, that whereas he maybe used a prophet, or he might have used a vision, or, you know, used a man of God, that all that now is given way to the Son. So that the Son of God in the earth was God's clear voice to mankind.

Not just what he said, I don't mean, or not just his sermons or his teachings, but this Son was the very visible expression of the Word of God. For what is a word but the expression of your heart and mind?

What is it? Feel something in your heart, something in your mind, and you speak it. The evil as it might be, you try to put a word there that corresponds with what you want to get out.

And so Jesus in the earth, the Son of God was the Logos, the incarnate Word. Not just that he had a pure word, but he was the visible expression of the very heart and mind of God. And he has, God has spoken in these last days by his Son.

Not to say then that when Jesus went away, he, God ceased to speak in that manner. For God still, he's still the voice of God in the earth. But something did happen, and the time came when he was going to go back to the Father, and he found it difficult to make known to his disciples what was really happening.

Because they knew, of course, that he came to set up an earthly kingdom, and to reign there from Jerusalem. They knew that just as much as 90% of the church knows it today. You know, he's going to set up an earthly kingdom over there somewhere.

And they didn't understand it, and he couldn't, though he declared his word in parables, he showed them very clearly that this kingdom wasn't something that was going to come with observation, or not something that you would find popping up here, there, or somewhere else, but that it would grow out of the earth because of a seed that was planted. And in the process of time, it happened. Much to their dismay, for this one who was the voice of God on the earth, himself became the seed that would be planted in the earth.

And Jesus said that it was necessary that this corn of wheat fall into the ground and die, otherwise there would be no fruit that would go back to the Father. Do you remember in Isaiah 55, the Prophet Isaiah declared that when God sent a word forth into the earth, that God would not take that word back until it had accomplished the desire of his heart. God says it's there in the earth, I won't take it back.

Doesn't matter if men believe it, don't believe it, doesn't matter, God says it's going to stay there till it does the work I purpose. And so Jesus was that word, that Logos, who came to the earth, and God says, you can't come back, I won't take you back, I won't receive you back to my heart until you've accomplished the purpose for which I sent you forth. And of course they thought it was establishing a kingdom and so forth, and driving out the Romans, but that work was nothing less than the work of redemption.

And then he went back to the Father without completing his Messianic ministry. Hidden in the mind of God, of course, was the fact that he was going back there to establish the kingdom. Not coming here to establish it, but going back there to do it.

I will declare the decree, sit thou at my right hand until all enemies are subdued under your feet. God declared, that's the decree, that's where he went to establish the kingdom. But where's the king? He's up there, we don't see him, he's invisible.

And it seems so strange to the disciples, it seems so strange to God's people ever since, that if he came to establish the kingdom, if he went away and established it, for Peter declares very clearly that this one, being at the right hand of God exalted, according and in fulfillment to the prophecy of David, that I will not leave the soul of my son in hell, neither shall his flesh see corruption. So that God raised him up and set him on his holy hill of Zion to rule and reign, not over just the earth, but over principalities and powers and might and dominion, giving him a kingdom that's above all kings, so that he's king of kings and lord of lords, and he's that today, tonight. And he'll never have a greater kingdom than he's got now, he'll never have more power than he's got now.

But there's one thing lacking, of course, that seed that was planted into the ground has been growing in the earth for these two thousand years. First is the blade and then is the ear, and now we're to come into the full corn in the ear, arising out of the earth, where truth shall spring out of the earth, because of righteousness, because of the reign of God that fell down upon the earth. And God said, my word shall not return to me void, as it's going to be like the rain, just as the rain comes forth and waters the ground, that the garden might bring forth the fruit.

So when I send forth my word, I won't take it back, so that when Jesus ascended to the Father, he had finished the work that God gave him to do, but the work wasn't finished yet, because he had a work to continue in the earth. But he had a great plan. He did stay on the earth for 40 days after his resurrection and minister.

He appeared to different ones, appeared to Peter, James and John, all the disciples, appeared to the women at the tomb, stayed with him for 40 days. If he could have stayed 40 days, he could have stayed 40 years or 400 years. That same Jesus could have been in the earth today, if it was God's desire and the plan of God's heart.

He could have been here in the earth today. And you and I know very well that if Jesus was in the earth today, everybody who professed to be a Christian would acknowledge that the word that he's declaring is right and true. We might never get a chance, because he'd have such a vast kingdom that he'd have to travel here and there throughout the earth, and when would he ever get here? We just hope that maybe next Sunday when we're gathered together, the Lord Jesus would walk in.

And what would you do if that happened? God had a better plan. He didn't do that. He had a better plan.

They couldn't understand it. But he says, I'm going away to him that sent me, and none of you ask of me whither goest thou, but because I've said these things unto you, sorrow hath filled your heart. Didn't add up, didn't fit in.

They were sorrowful. Nevertheless, he says, I tell you the truth. They knew he always spoke the truth, but he says, please understand, my dear disciples, I'm telling you the truth.

It is expedient for you. It is better for you. It's to your advantage.

It's the best plan that I go away. For if I go not away, the Comforter will not come unto you, but if I depart, I will send him unto you. And when he has come, he will reprove the world of sin and of righteousness and of judgment.

Of sin, because they believe not in me. Of righteousness, because I go to my Father, and you see me no more. Of judgment, because the prince of this world is judged.

I've yet many things to say unto you, but you cannot bear them now. They couldn't begin to receive what Jesus had to tell them concerning the administration of the kingdom from his heavenly throne in Zion, the administration of his kingdom over the earth from a heavenly, not from an earthly throne. So many things he wanted to say.

Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth. Brother Bob has shown you very clearly, when Jesus said, I go away, I come again, I go and I come, he's not talking about that coming that we're still waiting for, but that going to the Father that he might come again in the Spirit. As clearly as

words can express it, Jesus was telling his disciples that when he went away, he would be able to release, because he would be at the throne room, that very Spirit that was in him and ministered on the earth some three, three and a half years, the truths of the kingdom, that he would be able now to release that same Spirit that was with the disciples when he was here, that that same Spirit might come down and inhabit this people in the earth, so that you're the temple of God.

And Jesus says, it's better that I go away so that this one, I'm in the earth and I've been the only voice in the earth against sin and against the corruption that goes on, against Satan, against darkness, and I'm going away, but it's good because that same Spirit that I have is now going to come down and inhabit not just one man localized in the little corner of the earth, but many people, universalized throughout the whole earth, that same Spirit that's in me is going to be in them, so it's going to be better, because he's the Spirit of truth, and he will lead you into all truth, it's a little more emphatic than that in the Greek, it says he will guide you into all the truth, for he shall not speak of or from himself, but whatsoever he shall hear that shall he speak, and he will show you things to come. Now we've no problem with that. The thing that startled me one day a few years ago, when I realized this Spirit came down and inhabited this body, you people, inhabited this temple, just as truly as the Lord Jesus Christ walked on earth as the living expression of the living God, Jesus says it's better that I go away that this expression might now be revealed not in one man, but in a body which would become the temple of the living God, and that he inhabiting that temple would lead his people into all the truth, because he would not speak from himself, but whatsoever he should hear that should he speak, and I suddenly realized that the Holy Spirit is here, and he dwells in the hearts of men, but we have not released him to exercise his lordship in the temple, nor will we do so until we have come to that place of such total subjection to the Spirit of God, that when we come together, we know of a certainty that the Holy Spirit, the Spirit of Christ, is here in our midst to exercise his lordship, just as truly as if we expect it, that I wonder if Jesus might walk in here, it's rumored that he's going to visit our assembly today, what kind of a feeling would you have, what kind of an awesomeness of expectation would you have that the Lord Jesus was going to walk into our midst? You know very well that no one would stand up and speak out from his own heart, you know very well that no one would stand up and say, this is my opinion, I see it this way, you've got that doctrine, but I've got this.

We say, oh, hold your tongue, the Lord Jesus will be in here in a minute. But he went away that that same Spirit that was in him might inhabit this temple, and just as truly as God sends the rain from heaven as a living word and says, I will not take it back to the purpose for which I sent it forth, so truly the Son went back to the Father in abundant fullness, and in fruitfulness, having finished the work which God gave him to do, God says, you finished it so you can come back now. But then he sent forth the word again, again, this time the Spirit of truth, to inhabit a temple.

You think God's going to rapture you one of these moments? Not until the Spirit of truth has accomplished the desire of God's heart, not until the same Spirit that was in Jesus possesses this temple, so that it will be known that the voice of the Lord goeth forth from his temple. The voice of the Lord from the temple, the prophet said, the voice of the Lord from his temple, the voice of the Lord that rendereth recompense unto his enemies. God must purge and cleanse and purify this temple until the Spirit of Christ, the Holy Spirit, has total lordship of this temple, that his glory might radiate throughout the earth.

See what that got to do with me right today, very much, that from now on when you minister, when you speak, seek God very earnestly, lest you stand and give your own ideas, your own doctrines, your own theories, for the Holy Spirit does not have the privilege of speaking out from his own heart, but whatsoever he shall hear, that shall he speak. And you think you've got the privilege to speak something that you've

studied or figured out? The Holy Spirit of God does not take that privilege. He says, I, as I come to abide in my temple, will only speak what I hear from the throne room, and mystery of mysteries, the only voice he has to speak is the voice of those who are members of his body.

What a tremendous responsibility rests upon you and I, if we profess to have the Spirit, to be baptized with the Holy Spirit, and to pursue the calling of the lordship of Christ in our midst, to hear what the Spirit is saying to the churches. May God bless us, we're here. Stand to your feet for a moment, please.

We tremble at your word, oh Lord Jesus. We have no right to speak our own lips, our own hearts, our own words. Lord, this is the very thing we felt all evening tonight, that there are some people standing here that have been through this conference, have not yet been opened to the moving, and the working, and the convicting of the Holy Ghost.

Jesus, come by your Spirit now, finish the work that you've begun, finish the work that you've begun, finish it now. Hallelujah. Folks, if the Lord's touched you in these meetings, would you just lift your hands and pray now for your brothers and sisters here who have not yet been moved upon, that God now, would you minister to them.

Let's ask the Holy Spirit not to let anybody leave this place without being ministered to by his Spirit. Lord Jesus, come now for those that are heartbroken, those who are bitter, those who are weary, those who are closed up inside, closed up. Father, minister by your Holy Spirit right now.

We step aside and ask you to come and minister. Come and minister, Holy Spirit. Cleanse and sanctify us.

Cleanse and sanctify. Now while we stand in his presence, I would like to ask this, and I want to move now in the Spirit. Pray for me that I'll not get into flesh.

Lord, I want to move in the Spirit. But I'm kind of grieving tonight over some of you. God love your heart.

We've had pastors, including Assembly of God, and from various denominations here, said, Brother Wilkinson, I was ready to leave the ministry, and the Lord's healed me in this conference. Others, others who've had adultery, I had one woman send me a note, husband's been delivered apparently from ten years of pornography. We've had numbers confess they've been healed of adultery, secret affairs, the very thing God told us would happen.

But just as sure as I'm standing here, some of you are here right now looking at me while I'm up here, and you're like a closed book. You want to be open. It's not that your heart is hard.

You really want him, but you've been bound up. You've been bound up since you've been here, and you know it's the enemy's tried to rob you and destroy you. I would like you to step out and come up here for deliverance.

You say, Brother David, man, woman, whoever you are, I am bound up, and I am not free. Don't come up just to be seen by me or anybody else, and humble yourself. If you'll humble yourself, you'll not walk out of this place that closed up anymore.

I'm talking about somebody's closed up. You say, Brother Wilson, I'm not released. I'm not released to worship.

I'm not released from this bondage. I want to be free. Step out of your seat right now and come here to the front for deliverance.

Believing the Lord, we've got enough praying people here. We've got those who believe God with you. He's going to minister to you.

Are you a pastor? You have been a pastor? Did you leave the ministry? Are you in between transitions? What's that? There's a breaking inside, but it's, I know you're not looking for something emotional, but something very deep inside. How about you, Brother? Pastoral staff, have you been hungering during this whole conference and reaching out? And you, son? You need deliverance. I would, would you come, Brother? Could you come with Steve? Buddy, come? Buddy's wife, and let me have two other sisters.

Stand by these men. Stand, lay hands on him on both shoulders. Would you pray with her? Stand right here.

One more sister, please. One more sister. Would you come and, all right, stand by her.

Honey, come there. Aren't you the one that was on drugs? I don't know if you know what's been happening to this conference. We haven't even been advertising it.

We want no clapping or anything. There's a time to clap to the Lord later. But this dear young lady had been in David's ministry down there in Houston after 18 months and went back to drugs.

Did somebody go out on the street and get you yesterday and bring you here, or how? Who? In the blue shirt, which one? You called him your angel. Well, to you it was like an angel. Would you come, both of you, and stand by her now.

You're not from Dallas, are you? Houston. Oh, okay. You found her, brought her in.

She's going back into the program. She's lost out, went back to drugs last night. The Lord touched her.

She was delivered from demonic oppression last night. I really believe that. You believe the Lord's healing you again? You coming through? Yeah.

That nervousness is gone that you had last night. That's fine. Hallelujah.

Blessed Jesus. Son, would you give me your hand? Jesus, you've been so hungry and yet so closed. In Jesus' name, I ask you to release the spirit of worship, praise, and thanksgiving in his heart.

Set him free now. Set him free this moment. Begin to worship him, son.

Just worship him now. Brother, come. Bob, could you minister to this brother right now? There's a true need of deliverance needed right there.

Brother, Jesus, this is life and death. It's life and death. The man cannot cry himself to sleep anymore.

Tired of the weariness, tired of the aching. I bind you, Satan, in Jesus' name. You cannot hold him another hour.

He touched me. That flooded my soul. Thank you, Lord.

For something happened. And now I know. He touched me and made me whole.

With healing in his wings. With healing in his wings. The sun of righteousness shall rise.

With healing in his wings. With healing in his wings. With healing in his wings.

The sun of righteousness shall rise. With healing in his wings. He touched me.

Oh, he touched me. And oh, the joy that floods my soul. For something happened.

And now I know. He touched me and made me whole. He touched me.

Oh, he touched me. And oh, the joy that floods my soul. For something has happened.

And now I know. He touched me and made me whole. Thank you, Jesus.

Oh, it's a beautiful thing having a lot of healing up here. Just a whole lot of healing. God's healed you, dear.

Huh? Come on up here just a moment. Just come on up here a minute. Just help her up here.

Where are you from, dear? I'm from Fort Worth. You're from Fort Worth? What did the Lord do for you just now? Well, I've just been a bundle of nerves and I've just been delivered. I've sensed that too.

A tremendous healing. Yes, God bless you. God bless you.

You can be careful there, please. You that are up here, you can be seated. God bless you.

Brother, the Lord's doing something very deep in your heart. Thank you, Lord Jesus. You that are up here can return to your seats.

Thank you. Thank you. Brother Royce Nimmons, would you come up here, please? I'm going to do something I've never done in my lifetime.

You know, Royce Nimmons was a Teen Challenge Director in Colorado, isn't it? Colorado. And before the service, Royce came up to me and said, David, I was going to leave. He was a Teen Challenge of the ministry.

He was going to leave the ministry. I met a brother when I first came here the first day down in the restaurant. There were two co-pastors.

I forget the name. Was it from Idaho? And like the pastor, one was a farmer. His father was a farmer.

Pastor, where are you? Could you come up here? The Lord's put something in my... Yes, there he is over here. Would you come up and stand by me? God's put something on my heart. You know, we're a body.

That's what he was preaching about tonight. We're a body, aren't we? Aren't we all bone of his bone and flesh of his flesh? I asked him up here to help me minister to Royce Nimmons. Royce, why were you wanting to quit the ministry? Well, I just felt like I was just burnt out.

I didn't feel like God was doing anything. I felt like I was a complete failure. I went to my friends' ministries.

I just felt like I couldn't go any further. And I've been praying. I quit taking any services.

I just feel like I couldn't do what God wanted me to do. You were backslidden, weren't you? I just felt like I was going as far as I could go. And this has been for several months.

And I just said, Lord, I've got to have some help. And I've been up night after night. I haven't slept well for many months.

And I prayed. I seeked God. But I just felt like I couldn't get anything.

And I've been praying about coming here. I didn't see how I could come. And I got a call from your office asking if I'd like to come.

I felt that was the answer that I'd been looking for. And that's the reason I came. What has the Lord healed you? I feel God has touched me, but I still feel I just need more.

I don't know what it is. I just want more of God. Well, I'll tell you what, it's the beginning.

I forgot your name, Dick. Where are you pastoring? Knight Hall, Twin Falls. What church is it? Christian Center.

I discerned when I talked to you your heart of love. You know, they have... I get letters, adopt children, adopt orphans, adopt African children, so forth and that's wonderful. But God put on my heart to adopt a hurting worker tonight.

We're going to have a lot of adoptions in just a moment. God put on my heart, even before the service, that you would adopt this man. Could you first tell me what the Lord's done for you in this conference, my brother? It was interesting because I came here with real reservations.

And it was a miracle. I co-pastored with a friend that was with me. And we walked into the restaurant the first evening we got here.

And there weren't eight people in the restaurant downstairs. And we were sat by a couple right next to him. And I looked up and I thought, that guy looks like David Wilkerson.

And he looked over and smiled at us. And in the small talk and in the heartfelt talk that we had, God removed all the barriers and reservations that I had as I visited with him. So that from the very first night, my heart was open.

And as I talked to one of the brothers that blessed me this morning, I said, I haven't felt an ounce of condemnation. The Holy Spirit hasn't let me go one minute without pointing at something in my life and making me say, and I go, God, I repent, forgive me, forgive me. And every time I left, I had new hope.

And I felt like I had just grown. I came here very dry and very tired and very weary. But I'm leaving refreshed, just really touched.

Here's what I'd like you to do, if you will. I'm going to have a number of adoptions here tonight. I've never done this in my life with the Holy Spirit put in my heart because we're a body.

And some of you want to hear just preaching tonight, but this is the most powerful sermon you can imagine, the heart of God. I really would like you to adopt this man, invite him to come up there. And

before the next two months, I'd like you to spend two or three days up with his people.

Let them minister to you. And I want you to get together right after the service. And I know God has his hand on these hurting, and these sermons alone can't do it.

There's got to be someone who would say, I love you enough, brother. Amen. Amen.

God bless you. Just put your arms around this man right here. He loves you.

God bless you. Amen. Lord, melt their hearts and give him someone to stand.

This brother needs somebody to stand with him, Lord. He's been alone. He's been all alone.

Brother, reach out to him. That man's hurting so bad. Jesus, take the hurt out of him.

Let it out, brother. There's so much hurt piled up inside. Jesus, break through to his heart.

The devil's trying to tell him he's filthy. He's not. He's a man of God.

Lord, anoint him afresh. Oh, God. Let there be a heart for this brother that would go out and say, we'll help you.

We'll help you. We'll take your hurt on us tonight. Thank you, Jesus.

Thank you, Jesus. Rodney from Boston, come on up here. Rodney, heart.

You gentlemen get together after the service, please. And you make arrangements. Rodney, stand by me here.

Rodney was a drug addict. Was it in Boston? And the Lord saved him. He went through our program.

And married. You have one child, don't you, Rodney? Rodney, I've had a burden for you for two months. It's not a burden.

It's not a sense that you're living in sin or anything. But I've had a burden and Don's had it probably three months. I've called you a couple times, I think, about it.

And the Lord just told me before the service what it is. And it's this feeling of standing alone. The very thing I'm talking about.

And no one to really go to and just open up your heart. Rodney, tell me honestly what it was like in your heart. What's been happening before you came to the conference? He's been ministering to drug addicts now up in Boston.

For the last two months, my wife and I have both felt like failures in the work that we were there. Some good things have happened, but we just felt like maybe it was time to release the ministry. And I really wasn't feeling good about it.

But it was the only time that I was even willing to admit to it. I'd like to believe I'm a fighter in a sense. I've taken time.

I've tried to seek the Lord and find victory. And then I'd kind of slide back and I wouldn't seek the Lord and I wouldn't find victory. But I haven't known.

I've had a feeling of, just like with your word, your word the first night was very prophetic to me. It was just like you were reading my life and my thoughts and my mind. And there's been a sense of a dullness and a hotness.

I've had backslidden in hot. You know, believe me, I know I'm moving in the spirit now. There was a brother from Montana, a pastor.

I think it was Assembly of God. Is there an Assembly of God pastor here from Montana? If you are, stand please. Maybe he's not Assembly of God.

There's a pastor here from Montana. From a church in Montana. Who's here from Montana? Stand please.

I felt for, I met, I talked to somebody either in Montana or Wyoming before the service. I wouldn't know you. Let me get my glasses on.

Assembly of God? What Assembly of God? No, this was Assembly of God pastor from Wyoming or one of those northern. I can't get those states straight. Was it North Dakota? It could have been North Dakota.

Where is a pastor from one of those northern states? Because his heart just blended with mine. Where are you from? Yes, you had a beard. That's what I thought.

Could you come up a moment please? Well, not because you've got a beard too. At all. Where abouts? Valley City.

Come up if you will please. You pastor the church, do you? Yes. Please meet Rodney Hart.

Yes, North Dakota. Was it near the elevator? Yes, okay. That's the one.

Okay. Thank you, Jesus. Got my states wrong, but.

Would you tell me what the Lord's done for you in this conference? He set me free. I haven't entertained thoughts of leaving the ministry. I've been preaching holiness with a dry heart.

Harboring secret sin. And I just was as dry as I could be. But I came here so hungry.

I was just thirsting to be set free. And today it's been hard all day long to just keep the tears back. Because everything that's been said is just, like you said, hanging on every word.

Absorbing it, soaking it up like a sponge. But I'm free. And I'm going to walk in it.

Do you feel, don't do this unless you feel the Lord giving you a heart to kind of adopt to this brother. Before you said anything, I just said, God, I want to do that. I want to reach out to somebody.

God bless you. Lord Jesus, come now. Rodney needs, they both need each other.

Lord, we're the body of Christ. Break down our hearts. Rodney, open up now.

Come on. Jesus, restore him. Rodney, open up.

Let it out. Jesus, take that hardness. God, I bind that, Jesus.

The devil, you're a liar. Lying spirits, move. Leave.

Leave. God, you've preached this pastor. This pastor going home a new man.

Pastor, I'll tell you what. I want your church to take a little offering. He'll give you \$150.

He's got a van to drive up for a week. He's doing good to get out of Boston up there to North Dakota. And I want him and his wife to spend a week with you.

Will you do that? Absolutely. Will you get together after? I'll do it. Will you do that? Yeah, I'll do it.

I know God's done this. Give me both of your hands. Lord, there's a bond here now.

Rodney's not going to walk alone. Brother, he needs you. There's too many calling on me.

I can't begin. But Rodney's needed a brother. And from now on, any time you... But by every word that proceeded out of his mouth.

Out of the mouth of God. Hallelujah. Praise the Lord.

Given up the ghost and so forth. 20. Verse 20.

Are not my days few? cease then, and let me alone, that I may take comfort a little. Listen. That's one of the toughest things.

Isn't it? When you're brought to the place where you wish that God would leave you alone. And that your life could be normal like other people's. Quote normal.

Theirs isn't normal either, but we say that. Oh, why can't I be a normal person? Yeah. Show me one.

Who is a normal person anyhow? Right. We think, oh, if we were just... And sometimes we wish we were out of this molding business. This God transforming us.

Being changed. Made like Christ. You know, to be made like Christ sounds like such a wonderful truth.

But when we're in it, when we're in the process, it's not the same, is it? It's not the same as the preacher who says, oh, God is changing us in the likeness of Christ. Isn't that wonderful? Amen, everyone says. But the next day, when God gets to work along that line, it isn't so wonderful.

And we have second thoughts about what the preacher said. That's right. But listen, God was using this to further transform Job.

And that's one of my main points in this, beloved, that Job was an upright man. His righteousness was listed among those of Noah and Daniel as being the three most righteous men. And my point is this, that God allows the most righteous and some of the closest to Him to go through.

A lot of things. To finish molding and making them. And also to put them on display before the devil.

Our life is a testimony. Known and read not only of all men, but I would dare say known and read of devils. Amen? The devil knew Job.

Have you considered my servant Job? Oh, sure I have. I know him, but I know why he's just and upright and perfect. Because you've blessed him so much.

Isn't this something the devil knew all about Job? How God had blessed him and what kind of a man he was. God knows us, the devil knows us too. Okay, perplexity, confusion.

Then let's go over to chapter 14. Chapter 14 here, within this eight chapters here, we find another chapter on Job. And in this chapter, I felt this today, that Job's soul gets to philosophizing.

Did you ever start philosophizing? It goes something like this. Eh, man that is born of a woman is just a few days and full of trouble. He comes forth like a flower, he's cut down, he fleeth as a shadow and continueth not.

There is hope of a tree, verse 7, that if it be cut down that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof waxed old in the earth and so on and so on, but not so man, verse 10. But man dieth and wasteth away, yea, man gives up the ghost and where is he? As the waters fail from the sea and the flood decayeth and dryeth up, so man lieth down and riseth not till the heavens be no more.

They shall not awake nor be raised out of their sleep. What is this? It's what Oswald Chambers says, the philosophy of pessimism. Pessimism.

We've got to watch it because our soul, under testing and trial and hardship, would tend to become pessimistic. Sad outlook on life, everything is negative, nothing goes right anyhow, anytime. Just, my life is just one, just full of troubles.

He's creating the pessimistic philosophy out of his soul. Everything's going wrong for me. See, the soul, the soul, boy, I tell you, accumulates, you know, the soul comes out with all kinds of philosophies.

Depending how the wind blows, we have a different philosophy every day. Ah, we might as well enjoy ourselves. Why go through all this? We needed to enjoy something in life.

That's the soul philosophizing. We all do it, don't we? We like to come up with philosophies to suit us. See, that's not the spirit.

That's not the spirit. Okay. Well, how many of you know we all have a soul? Huh? We all have a soul, and we're not much different from Job.

But, one thing more tonight, one more, one more transparency here. Remember, in chapter 42, he said to the comforters, You have not spoken of me, the thing that is right, like my servant Job hath. So Job, in the midst of all this, did speak some tremendous things about God that were right.

They were the truth. They were powerful, and they are carried to us through this Bible. Expressions of faith and trust and encouragement that have helped every saint of God down through the years, down through history.

Hallelujah. And we've listed some of these things that were right. In the first chapter, we went over that.

In the second chapter, chapter 6, The arrows of the Almighty are within me. That's the truth. God has shot at me.

He's invaded my life with tragedy, calamity. My possessions are gone. Now, that was right.

God has made me his target. Satan may have done it, but God is behind it. God said, Job has spoken of me, the thing that is right.

And one of the things that we need to face in these days is this, the doctrine that everything good is from God and everything bad is from the devil, sovereignly from the devil. What we need to realize is that God allows negative things to come to good people. He allows adversity.

He allows affliction. He allows tribulation, persecution, suffering of various kinds. He allows it.

Now, in chapter 9, Job answered and said, I know it is so of a truth, but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. Now, that is a right thing. Job said the right thing out of his spirit.

Man cannot reason with God. Man cannot reason with God or debate with God. You'll never come out ahead.

That will not be the answer, contending with God. That thing came out of Job's spirit, but he didn't follow through with that. He went on contending with God later on in these chapters.

That was one of Job's biggest troubles is that he reasoned and wanted to argue this thing out. God, come on, tell me, let's enter into an explanation of this. Job, how many of you know that we're not like that? There's things that we know are the right way and we'll say it out of our mouth, but after a while, when it comes to actual practice, we don't do it that way.

We do the opposite. Job said, look, I know that if we start to reason with God, you can't answer him one out of a thousand. Now if he would have just stuck with that and with his other statements, well, he would have been better off.

But you see, the thing that he knew not to do, he went ahead and did. He contended with God later on in these chapters. Already we've heard it.

Oh God, why? Why are you allowing this to happen to me? Lord, what are you doing? Lord, I'm supposed to be a righteous man and you've made me this way, now you're destroying me. I don't understand it. See, and it's all the soul reaching out for explanations.

Listen, every one of us in our times of trial and testing go through that. Seeking explanations, we want answers. The mind wants to be satisfied.

It's the soul that wants to be satisfied, you see. But at this particular point, we're looking at the positive side of things. In verse 22, I believe here's a right thing that Job said.

This is one thing, therefore I said it. He destroyeth the perfect and the wicked. Now that word destroyeth is not the best word there.

Let's put it this way. He allows adversity to come on the perfect and the wicked. Now remember, Job is speaking about God and God said that Job spoke the right thing about him.

Right? Beloved, this is a truth that we can hear over and over and over again. God allows adversity to come on both the righteous and the wicked. Now, I want to add something to that, lest we misunderstand.

I have a little note there. God is not capricious. What do I mean by that? I mean by that that God doesn't just all of a sudden pick on somebody and says, Well, I think I'll allow some adversity over here.

Or I'll pick somebody over here. No. There is a purpose behind all adversity that comes.

Am I making myself clear enough? God is not capricious and all of a sudden he'll just, Let's see, I think I'll take Sharon today and plunge her into some adverse news or something like that. Just for no reason at all. No.

He allows it all for a purpose. There's a design. Can we believe that? Listen, even though it looks haphazard, like Irvin and Lee's automobile, even though, accident, even though it looks like, you know, all of a sudden God is nowhere around, everything's out of control, yet somehow we have to believe there's a design in back of that.

There's a design in back of that. Some kind of a purpose in back of that. Remember, one of the things we want to establish out of our study of the book of Job is this, that the devil gets his limitations from God.

The devil gets his limitations from God. And I was surprised as I reflected on this that God even allows Satan to get in on the weather because he allowed that tornado, Satan released that tornado on that house that fell on Job's children. Now, I never would have believed that.

I mean, I never thought of that before. But I believe that God can allow Satan in on whatever he wants to let him in on. But let me tell you something, Satan can't just get into the weather and control it sovereignly himself.

Amen? If God allows him in on the weather, well, okay, you'll be in on it. But if God doesn't allow him in on it, he won't be. That's right.

That's what the book shows here. See, Job chapter 1 and verse 12 says, And the Lord said to Satan, Behold, all that he hath is in thy power. And then verse 19 says, And behold, there came a great wind from the wilderness.

Doesn't that add up that Satan released that wind? Sure does. But we need to remember that Satan always has his limitations. And when Satan came back to God the second time, God again took up the challenge and he said, Satan, where have you been? I've been running up and down throughout the whole earth examining all of your saints, so to speak.

And he said, Have you considered my servant Job, that he's perfect and upright, and he upholdeth his integrity even though you move me against him? Satan says, Yeah, okay. He says, A man will give skin for skin and life for life, but now let me out his life. Let me out him, and I'll prove that he'll curse you to the face.

And so God extended Satan's allowable ground a little bit. He said, Okay, Satan, you can touch him with boils, you can get in on his body, but don't touch his life. Don't touch his life.

We need to keep that before us, that God has a limit on Satan. Okay, very quickly here now. We're looking at, listen, beloved, Job may have been a perfect man, upright and all of that, the best in the East, but

we've got to keep this before us, that he was still a mixture.

He was still a mixture. And at some time he spoke out of his soul, in confusion of mind and emotion, and sometimes he stood tall, and the substance of God came right out of him. And in chapter, let's see, what do we want? In chapter 12 and verses 14 to 25 especially, is a tremendous declaration of God's sovereignty on the part of Job.

And would to God that more of God's saints would declare God's sovereignty. Now listen, listen to this, beloved. In chapter 12, after these guys have said, now look, Job, here's the way it is.

God blesses the righteous and punishes the wicked. And Job says, not so. Verse 6, the tabernacles of robbers prosper, and they that provoke God are secure, into whose hand God bringeth abundantly.

Job says, sometimes God allows the wicked to prosper. Sometimes it seems like God shields the wicked from adversity. Verse 14, behold, he, that's God.

Now remember, Job spoke the thing that was right concerning God. He said, he breaketh down, and it cannot be built up again. He shutteth up a man, and there can be no opening.

He withholdeth the waters, and they dry up. And he sendeth them out, and they overturn the earth. With him is strength and wisdom, the deceived and the deceiver are his.

He leadeth counselors away spoiled, and maketh the judges fools. He looseth the bonds of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty.

He removeth away the speech of the trustee, and taketh away the understanding of the agent. He poureth contempt upon princes, and weakneth the strength of the mighty. He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

He increases the nations, and destroyeth them. He enlargeth the nations, and straighteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way.

They grope in the dark without light, and he maketh them to stagger like a drunken man. Who does all of that? God. God does it.

All right. In chapter 13 is one of the declarations of faith and commitment of a life that we've all heard, I'm sure, over the years is one of the most outstanding. First of all, in that chapter, he comes out against the comforters one more time.

Notice what he says in verse 4 of chapter 13. You are forgers of lies. You are all physicians of no value.

Oh, that you would all together hold your peace. It should be your wisdom. Stop preaching at me! That's what he's saying.

And verse 7 is the worst thing that they did. Will you speak wickedly for God, and talk deceitfully for him? In other words, listen, fellows, you are not properly representing God in your preaching. That's what he's saying there to them.

He says, everything you're saying is a lie. You're not helping me. I'm overcome with grief.

I'm in the middle of this testing. You're not touching my need. Amen.

I felt today, you know, that along with putting ourselves in the place of Job as one undergoing testing, that we also needed to take a look at these comforters. Lest our ministry take on any flavor like what we see here. Condemnation, Phariseism, legalism, accusation, hardness, dogmaticism, and all these other things that I mentioned.

Traditionalism. God wants to make us prophets of the Lord. Amen.

Prophets of the Lord. Oh my God. That we would know how to minister.

That we would identify with the ministry of Jesus Christ, our Melchizedek High Priest. Amen. And in this declaration that I was referring to is verses 13 to 15.

Hold your peace. He says to them, Let me alone that I may speak, and let come on me what will. Wherefore do I take my flesh and my teeth, and put my life in mine hand? Though he slay me, yet will I trust in him.

Hallelujah. Now that's got to be coming from Job's spirit, wouldn't you say? Let come on me what will. Though he slay me, yet will I commit my life to him.

I will trust him. It's a declaration of his faith and trust in God, right in the middle of all that calamity. Now that's a testimony, isn't it? Praise the Lord.

Hear me now, saints tonight. Come on. When things are adverse, when we're going through a bad time as it were, in many ways in our life.

Oh, how beautiful, how powerful is that testimony. You know what? I'm going to trust in God. I'm going to trust in God.

Though he slay me, yet will I trust him. And in chapter 14 also, comes something I believe that is some of the right things that he spoke. Chapter 14 and verse 14 he says, If a man die, shall he live again? All the days of my appointed time will I wait till my change come.

Thou shalt call and I will answer thee. Thou wilt have a desire to the work of thine hands. You know what he's saying there? He's saying, I'm going to just wait this thing out.

I'm going to go through this thing until it lets up. That's what he means, till my change come. I'm going to continue with God until I'm released from this thing.

And I know that God, one of these times, is going to come around and call on me again. And I'm going to answer him. And there's going to be that restored communion and fellowship with him.

Praise the Lord. I'd say that's a pretty good word there, isn't it? I'll just wait it out. No more asking God to end his life.

No more saying, God, you're unfair letting this happen to me. No, another testimony is coming out now. Lord, I'm going to just keep waiting.

I'm going to just go through this thing by your grace, we would say in these days. Lord, I'm going to draw on your grace. You're going to see me through this thing until it's over.

Praise God. And then I know that you're going to reveal yourself to me. You're going to call to me and I'm going to answer you.

Praise God. Hallelujah. Oh, if we could just lay hold of some of these things for the times that we're going through it.

Amen. Instead of saying, oh God, let this be over tomorrow. Lord, I'm going to draw on your grace.

There's grace in Christ Jesus to see me through this. Hallelujah. And later on, we might as well pick it up now.

Later on he says, when he has tried me, I shall come forth as gold. That's the same man talking. Hallelujah.

He realized he was in a trial, he was in a test. Glory to God. I know what he's doing.

His spirit knew. How many of you know we're that kind of a mixture so often? Our spirit knows what God's doing in a sense. And from time to time, that right testimony comes out.

When he's tried me, when he's finished trying me, I know I'm going to come forth as gold. See, but when we're in this... By the way, I observed something here I had never seen before. And that is the times when Job shines, shall we say, and when the positive testimony comes forth, are the times when he's involved in a confrontation.

He was confronted with a calamity in the first chapter. And as soon as the news all came, the spirit rushed right out and said, naked came I into the world, naked will I return. God gave, God gave, God taketh away.

Blessed be the name of the Lord. That was a positive testimony. When his wife said, curse God and die, immediately the Christ... Yes, let me say, the Christ rose up in him and said, what is it, foolish woman, with you? Shall we receive good and not evil from the hands of God? And then when these comforters come at him and all of that, and I noticed there, when he is in his spirit, when he is contending with them, as he did here in chapter, where was it, 12, then his spirit gives out the positive testimony.

Let come on me what will, though he slay me, yet I'll trust him. But, the times when he doesn't bring forth that which is right, are the times when he is reasoning. Isn't that right? Listen, folks, you and I can never reason our way into a good place in God.

I mean, I don't care what the soul gets involved in. The soul can get involved in all the scriptures that you know, but he will not be able to bring you into a good place. Your soul and your reasoning will never bring the answer.

Never, never. And what we see in this story is that God allows Job to exhaust his soul power. And finally comes the place where he says, Job's words are ended.

Then God could reveal himself. Then God could reveal himself. When the soul is quieted, then God appears.

And the man is lifted into another dimension. Oh, I know that's true in my life. I know that, I know that it's, I tell you, as long as that soul is like a machine that won't stop, that mind, that reasoning mind.

I used to, I'll tell you, it's not so bad now as what it used to be. My wife knows that I would sit and reason and think at night to where I could not sleep. Think things over.

My mind would be gripped like in a vice with thoughts. And you'd wrestle and wrestle with situations and this. What am I going to do about this? And all that and all that.

And I'll tell you, that's bad, isn't it? So, well, beloved, I hope that we're seeing a lot of truth in what we're studying these days. And listen, there's a truth. I've said this last week.

There's a truth that's going to break forth in the camp of God's people that are going on with God. And you know what it is? It has to do with the salvation of our soul. Listen, I feel that in my spirit, that that's going to come forth.

That's going to come forth in the realm of those who are going on with God. There's something about the salvation of our soul that has to be effected by ministry. And that's altogether different from what we've been used to saying, well, a soul God saved last night.

Oh, no. Oh, no. It takes years for the salvation of our soul.

It takes years and years and years. It's a slow, slow process till our soul gets fully saved and brought under the domination of the Holy Spirit through our spirit. Hallelujah.

Any comment tonight on your part? My words are ended tonight. Praise the Lord. I hope, beloved, that you are flowing with me in this.

This is what you'd call a real study. That is, it's a study. It's not preaching.

It's a study of God's Word. But you can get a lot out of studying God's Word. Job is a book that has to be studied.

You can't just race through it. Hallelujah. Well, wherever you're at tonight, God bless you.

Amen. Praise the Lord. Amen.

Now, Lord willing, we're going to cover the chapters at a much faster rate because now we already see the nature of the ministry of the comforters. We know what they're... and they don't change. It's the same note.

How many of you get tired if we would just harp the... if we'd just do this for a while? All night. How'd you like to hear that all night? That was the ministry of the comforters. The same note all the time.

Praise the Lord. Okay. Let's stand and go over.

These translators did us... tried to do us a good favor by titling the book The Revelation of St. John the Divine. But the true title to the book is found in verse 1... in chapter 1 and verse 1 where it says The Revelation of Jesus Christ. Amen.

This book is an unfolding. It's an appearing. It's an unveiling of the Lord Jesus Christ.

Hallelujah. And I believe that he came to reveal himself to a people, in a people, and through a people. The Greek word is apocalupsis.

I'm sure you're well aware of it. The Spanish translation... that's the title of the book. That's the word that is used.

It means literally the unveiling. It's to take away a veil. You talk about the three dimensions of the tabernacle.

I believe there are three veils. And these veils are blinding us. There is a people in the outer court with a veil.

Can't see beyond that. Until the veil is broken and the veil is lifted in order to behold him. There is a people that are coming to the holy place.

There is a veil there. Each entrance has a veil. And the veil has to be broken in order for us to enter into another dimension.

And there is yet, into the holiest of all, there is yet another veil. And I believe that that veil has to be rent. The apostle Paul spoke of it in 2 Corinthians chapter 3. That's the context.

That's what he's dealing with. It's the veil. The veil that is over us.

And the veil that needs to be taken away. Jesus Christ is the unveiling of himself. He came and he revealed to John the revelation of Jesus Christ.

This word means unveiling. The Bible says that all creation groaneth and travaileth waiting for what? The unveiling. That's the same Greek word.

The apocalupsis of a company of people who have come to full maturity in Christ. To the full expression of the Christ. Hallelujah.

Hallelujah. That's what creation is waiting for. This is the groan of creation.

God is growing up a people. And God is bringing a people unto himself. The word revelation also means to lighten.

To lighten. Folks, he has come to lighten us. Hallelujah.

He's come to give us light. He's come to illumine our hearts and minds. This is the prayer of the Apostle Paul that he might grant you the spirit of wisdom and revelation in the knowledge of him the eyes of your heart being flooded with light, being lightened.

This word revelation, apocalupsis, is translated lightened in the New Testament one time. Lightened. He comes to bring light, flood light upon us.

That we might come to know him, to see him. Amen. Isn't that wonderful? The Bible says, Beloved, now are we the sons of God and does not yet appear what we shall be, but we know that when he shall appear we shall see him like as he is and we shall become as he is.

I didn't quote that properly, that last verse there. But amen. We're going to become as he is before we shall see him as he is.

Praise the Lord. We're being lightened. The word also, this word apocalupsis, is also translated the appearing.

And I believe this is a word that I've been hearing for a while now and lately even more so. I heard it tonight. I believe that this is the day of his appearing.

That the Lord Jesus Christ is coming forth. And he's making himself known. He's appearing.

It's the day of his appearing. Hallelujah. He's coming forth in a people and through a people.

He's coming to the church. There's an appearance of Jesus Christ. And to those who look for him, the Bible says, shall he appear? Glory to God.

I believe that the book of Revelation, in the context of this word, Revelation, has to do with the coming of Christ. The appearing or the coming. The book of Revelation is the book of the coming of Jesus Christ.

It opens in 1.7 with his coming. We believe in the coming of Jesus Christ. It closes in Revelation 22, mentions it three times at the end of the book.

He's coming, he's coming, he's coming. But we just don't want to get our eyes into the future and say he's coming. But I believe also that we are to believe for a present coming.

As we're gathered together, that we can experience a mini coming. Hallelujah. A mini appearing of the Lord Jesus Christ in a gathering such as this.

As we come with the expectation of the Lord, our hearts are open. We are acknowledging his presence, concentrating on him, focusing on him. He's the focal point.

He's the everything. He's the beginning and the ending. Then we are to fix our eyes upon him, looking unto Jesus the author and the perfecter of our faith.

And the word literally means looking away from everything else and casting your gaze upon him. Hallelujah. And as we do this in our gathering, then we believe for his appearing and his coming.

Hallelujah. We don't have to work it out. We don't have to struggle and strive for it.

We just come in faith believing. We come with that sense of appreciation. We appreciate his presence.

We appreciate him for who he is. We desire him. Hallelujah.

And as we do and we look unto him, then he comes. He comes. Glory to God.

The light shineth and the darkness has to go. Has to go. Glory to God because he's here.

Amen. And we acknowledge him and we look to him. That's what we're doing.

We're seeing Christ Jesus, our Lord and Savior. Praise God. Hallelujah.

Oh, the Lord is speaking, I believe, a word to his church today. Amen. This word also, this word apocalupsis, it's just a beautiful word.

In the original, it's just so diversified. The word also means manifestation. Manifestation.

Folks, when we come together and we are expecting his presence and we're looking for his appearing and we're anticipating his coming, then what's going to take place is a manifestation. Amen. You know, Jesus said, if you love me, keep my commandments.

Now, how does that scripture go in John 14, 21? Let me look it up so sometimes I get excited and then I can't quote scripture. Praise the Lord. I do sense the presence of the Lord here this evening.

I just sensed something good at the commencement of this gathering convention. But 14, 21, He that hath my commandments and keepeth them, he it is that loveth me. How do we know that we love him? Because we keep his word.

Hallelujah. We're walking in obedience. And this is what it is.

And he it is that loveth me and he that loveth me shall be loved of my Father. I thought the Father loved everybody. God so loved the world that he gave.

Yes, he loved. God so loved. But to those who will walk in obedience to him and they demonstrate that obedience because they keep his commandments.

And so the Father says, Jesus says, I will love him and the Father will love him. The Father will give a special token of his love, an expression of his love. Jesus says, and he shall be loved of my Father.

And listen to what he says. And I will love him and I will manifest. I will manifest.

That's that same Greek word. The word literally means this. It means to make known to all the five senses.

That's what that is. To be made known to the senses. When he comes and there's an unveiling and there is a revealing and there's an appearing and there's a manifestation, he makes himself known to the senses.

The sense of hearing, the sense of smell, the sense of sight, the sense of taste, the sense of touch. Hallelujah. Glory to God.

No wonder John said it in 1 John. That which we have seen, that which our eyes have looked upon this, that which our hands have handled concerning the word of life, that we declare unto you. Hallelujah.

And we'll be able to declare to humanity and to the world the living Christ. Because we've seen, we've heard, we've touched, we've tasted. Glory to God.

That our hands have handled the word of life. He's coming. He's revealing himself to the church.

Amen. This same construction that is found here in chapter 1 verse 1 is found in 1 Peter 1 and 13 where Peter says concerning the grace of God that is to be brought unto you at the revelation of Jesus Christ. Praise the Lord.

I believe that there is coming a special grace.

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