

God's Jealousy for His People

by George Warnock

The sermon emphasizes the importance of seeking God's will and desire, and walking in truth and the Spirit, in order to be transformed and renewed.

Duration: 58:14

Scripture: Exodus 34:14, Psalm 27:4, Isaiah 62:6, John 8:32, Colossians 1:13

Topics: "Jealousy", "God's Jealousy", "Seeking God's Will"

Description

George Warnock emphasizes God's deep jealousy for His people, urging them to seek the truth that leads to true freedom and deliverance. He explains that while deliverance from sin is essential, it is equally important to understand that God desires to bring His people into a deeper relationship with Him, symbolized by the journey from Egypt to Canaan. Warnock challenges listeners to align their desires with God's, recognizing that true fulfillment comes from knowing and wanting what God wants for their lives. He warns against the distractions and false desires that can lead believers away from God's purpose, encouraging them to seek a genuine relationship with Him.

Transcript

Jesus said, You shall know the truth, and the truth shall make you free. And so it's our desire that there'll be a flowing of truth this morning throughout the rest of the camp, that the truth shall make you free. Now I don't despise any other means of grace that the Lord uses to bring deliverance to his people.

And I believe it's good, like last night, praying for different ones for certain needs. But we must never put any of these other means up and beyond God's real provision, and that is that the truth shall make you free. And oftentimes a person might get a certain release, certain help in someone praying for another, and it might be a step, but there won't be a real deliverance in anyone's life until we begin to walk in truth.

We get deliverances from certain things which we know are obnoxious, smoking, drinking, drugs. We know those things are obnoxious, but sometimes we can get delivered from that and still have a lot of things there that are still displeasing in the sight of God. And so more and more we desire that God will send forth a living Word, truth that will deliver.

Not only deliver, but you see, deliverance is sort of a negative word, isn't it? Out from. But God wants to bring us into. And so when they came out of Egypt, oh, that was wonderful, that deliverance on the eastern bank of the Red Sea, as they sang the victory song, the horse and his rider hath he thrown into

the sea.

That was, I know, that was tremendous. But it was only the beginning, I was going to say halfway, it wasn't that, it was just the beginning of the journey into Canaan. And it's so difficult, it's been so difficult for the Church of Jesus Christ to realize the implications of our redemption and our deliverance.

It's out from and into. God said, I brought you out from Egypt that I might bring you in to a land that floweth with milk and honey. Out and into.

Paul, writing to the Colossians, says he's delivered us from the powers of darkness. And well, that's good, but translated us into the kingdom of his dear Son. Out and into, out and into.

And I felt yesterday morning, I didn't know what I'd be speaking on here at this camp. Yesterday morning I felt speak on primarily the desire of God's heart and God's jealousy for his people. We have many desires, and perhaps many of them are good, and perhaps the Lord has put many of those desires there, although perhaps most of the time those desires that God has put there are intermingled with many of our own human desires.

And so God wants to purge out all those human desires, all those carnal desires, that we might have the true desire of the Lord in our hearts. And so in speaking about God's jealousy for his people and God's desire for his people, it's not just that we have another phase of understanding of truth, but as we really come to know what God wants, Lord, you really want that, then I'm going to want it. I'm going to begin to want what God wants.

Right now, what do you want? How would you sum up the desire of your heart? I want to minister. I want to get into ministry, or I want to be able to heal people, or, oh, I don't know. But what does God want? And when we get to know what God wants, then, Lord, I want what you want.

And I know there's many young people here, too, as well as some older ones. I know as a younger Christian, you just desire so much, oh, just to find that place in the body of Christ where I can really minister effectively, and especially with young men, the thought is preaching. I want to be a preacher.

I want to be a minister. I went through all that because I was raised up almost from death at the age of five. They had called in the family on two or three occasions to say goodbye to me.

The nurse says, he's slipping away now, you better come. And my father, who was sort of a Methodist at heart, though he did believe in Pentecost and that which he saw which was genuine, which he didn't feel a lot of it was, and I agree that there's been a lot of the human fleshly element in the Pentecostal movement, which has not been good. But he did believe in God, and he believed very much in prayer.

And my mother would say, well, you know, let's get this one and this one to pray, and I can pray for myself. And, of course, they did have different ones praying for me. But finally, it came to the point where my dad realized this was it, and so he went down to the telegraph office, sent a telegram to his mother-in-law, my grandmother, my maternal grandmother, who was living in Manitoba, who had received the baptism of the Holy Ghost in Winnipeg in the days of early Pentecost, way back in that mighty outpouring.

Came back to the little farm, settled there in a homestead in the Northwest, what was called the Northwest. It was there, in fact, all through the Revolution. And the government in Regina had sent out word for the settlers to move down to Regina for safety.

And my grandfather says, no, we'll stay right here. If we're going to die, we'll die right here. And so they lived right there, and right in the midst of it, they'd see the Indian bands go by.

Sometimes they'd drop in to water their horses. Never molested, never troubled. And it left my mother with a very warm feeling towards the Native people, and they lived right through the Revolution out there in the plains of southern Manitoba.

I think it was called the Northwest then, where Manitoba's boundary wasn't yet defined as it is today. And God looked after them, and they had no doctor. They were miles and miles from a city or a hospital.

And in the days of early Pentecost, many who received salvation and received the baptism of the Holy Spirit received healing as part of their inheritance. My grandmother went back home to the farm and said, the Lord's my savior, he's my baptizer, he's my healer. They never had a doctor.

Children would get sick, she'd pray for them. One son was dying there with a ruptured appendicitis. And some of the neighbors nearby heard about it, and they warned her, you'd better try and get him down to Regina there as fast as you can.

I think Regina was the closest hospital. No, the Lord is my healer. There he was dying with ruptured appendicitis.

The Lord raised him up, he lived to be an old man. And if her cattle were sick, she'd go out and pray for them. So Dad had heard these stories, and he sent a telegram, pray for Georgia, he's almost dead, almost gone.

And that afternoon I was sitting up in bed. And so it came over my heart in early days that the Lord raised me up for a purpose. Of course, having been brought up in traditional Pentecostal methods, it seemed that if you're really going to serve the Lord, you've got to be a preacher.

So I had set my heart and mind upon being a minister of the gospel. And I knew that God had that for me. But that was my vision, you see.

That was my vision. So I got saved a few years later, filled with the Holy Spirit, went through a lot of dry spells, dry periods. And all the while, really seeking God.

I want that anointing. I've read the biographies of the great ones in the Pentecostal movement. What a mighty anointing they received when they received the baptism of the Holy Spirit.

I wanted that. I didn't get it when I received the baptism. I didn't get that thing that I'd read about.

I still haven't. But I'm thankful now that the Lord didn't give me a great, mighty impact of His Spirit on my life at that time. But He rather caused me to realize it was just the beginning.

Because too often you get something great suddenly, and it's so wonderful and mighty. You've got it. Nothing more.

You've got the total answer. And we've seen that in many great men of God. And they've gone far beyond us, perhaps.

But they don't want any more. And who am I to criticize? They've got more than I've got. But I see a vision where God is going to raise up a people who are going to go forth, and the power and the anointing of God that this generation has not seen, and that the generations of the church have not seen since the days of the apostles.

My desire is that God's people in this hour will have their eyes and their minds and their hearts quickened to behold and see that God always reserves the best wine till the last, and that the glory of this latter temple is going to be greater than the former. And when we see that, we don't look back and say, I wish I had what I had in the latter reign days, or in Pentecost, or in the days of Wesley, or in the days of Luther, or in the days of the apostles. Because God rises up in this, the day of harvest, to do something that He's never done since the foundation of the world.

He's bringing to a conclusion everything that He's ever planned or purposed in His people. It's harvest time. He's bringing to a consummation.

In the book of Genesis, we have the beginnings of all things. In the beginning. In the book of the Revelation, we have the finish of it, the consummation of it, the conclusion of it.

And we're so near the fulfillment of it. And somehow I just know that there's so few in the Church of Jesus Christ who realize and understand the implications of this hour. We grew up in a certain mold in the Church, a Pentecostal mold, or a Baptist mold, a Presbyterian mold.

And somehow it's so difficult to get away from that mold, even though we might see there's something more. We've still got that shell that we can't break out of. God wants to transform His people until we come into a new life in the Spirit, out from the cocoon of that caterpillar, into a new realm in the Spirit.

So we crawl along like that worm. We catch a little glimpse of the heavens if we have any ability to squirm around and lift our eyes. Oh, that's out of the picture.

That's beyond me. We crawl along worm-like. But if somehow our heart is right and we truly desire God, we find ourselves one day forming a little cocoon around ourselves.

We don't know how. We think we're isolated. We think we're cut off.

We think we're separated from the life of this planet. We don't seem to fit in anywhere. We're in a little bit of a cocoon, shut away there in seclusion and in darkness.

And still there's life there. We wonder what it's all about. But one day, and I remember as a kid, every spring, I don't know why, there was just something fascinated me about those caterpillars.

I'd take one and put them in a jar and put some leaves in there and a few drops of water. And to me, it was the most amazing thing. Three weeks later, out would come that beautiful butterfly, leave that cocoon and soar into the heavens.

And many of you people have been in cocoons and you don't like it. You're shut in. You're secluded.

You're confined. You want fellowship. You try and find it with other worms and somehow you don't.

Somehow you find in the purposes of God the weaving of this cocoon about your life. You're disturbed about it because you want to be free. Let God finish the work He started.

Because as surely as you wait before the Lord and let the law of the spirit of life that's in you perform His work, you will discover in God's time that there will be a breaking out of that cocoon and you'll come into a life in the spirit such as you have never dreamt of or known of. Leaving the cocoon to soar into heavenly places. You see it.

You desire it. You understand what God wants us to do. He wants us to be a people who are not only born of the spirit, filled with the spirit, walk in the spirit.

We rise in the spirit to soar in heavenly places in Christ Jesus. It's God's heritage for us. We've got to submit to the dealings of God, to the purposes of God, to the confinements of God, to the seclusions that He brings us into at times, that God might finish the work that He desires to do in us.

You'll have many well-meaning people coming along with their little pair of scissors trying to clip that cocoon and help you to get out because they see you've got potential. You've got life. Don't you see it? Why stay there in that cocoon? Let me help you clip the cocoon, you know, and tear it easily and let you out.

And I don't care how careful you are. If you take that cocoon, even though the butterfly is fully formed, you'll be very careful and don't touch that butterfly. Clip that cocoon apart and let it go away.

It won't fly for the simple reason that it takes that struggle, it takes that intensity, it takes that seeking, it takes that fluttering of life inside the cocoon to cause the life flow to go through the wings to enable it to fly. So we want the shortcuts. And our young people are very prone to look for the shortcuts because, you know, there's no time left.

Come to the end. Here I am. You know, I'm 21, vibrant, full of life, and Lord, you can use me now.

I know what it's all about. I was ready to go at the age of 21, and I'd be seeking God, and I'd get that Scripture over and over again over a period of a week or two. And what, O man, doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God? Nice Scripture, isn't it? Yeah, that's a good Scripture.

But Lord, I went on seeking. Lord, what do you want me to do? What's your will for my life? You know, I'm a minister. I know you've called me to be a minister.

What do you want me to do? What, O man, doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God? Yeah, I read that yesterday. But Lord, what's your will, really? What's really your will? What, O man, doth the Lord require of you but to do justly, and love mercy, and walk humbly with thy God? Yeah, I know, Lord, that's a good word. But you know, my ministry, Lord, what do you want me to do in life? I think it took me 20 or 30 years to realize that God had given me there and then my total answer.

But why did it take me so long? Because of an obscured vision. I saw gift. I saw ministry.

I saw power. I saw activity in the work of the Lord as a vision. And the total vision that God wanted me to have was walking with Him.

The total vision He wanted me to have, to walk with Him. It took me so long to realize that it's not in preaching that you learn to walk with God. It's not in holding evangelistic meetings that you learn to walk

with God.

You might have to do it as David did, tending sheep. You might have to learn the ways of the Lord as Moses did in the backside of the deserts of Midian, tending sheep for his father-in-law. You might have to learn as I did, carpentry, or as many others, plumbing, farming.

It seems difficult for us to realize that I could really walk with God out there behind a plow. But that's what Elisha was doing when the prophet of God came along and took off his coat and threw it over Elisha. He says, I'll be right with you, Elijah.

He said, what did I do? I just threw my coat over you. Simply plowing with oxen when the prophet of God came along and indicated to him that he was to be his successor in ministry. David was looking after sheep.

No thought of ruling on a throne. No thought of shepherding the tribes of Israel. No thought of it.

Why? He was just a humble man. God had given him a few sheep. I don't know how many.

A couple of dozen sheep to look after? A couple of hundred? Whatever. Just few in a way, a number, because when he later on came down to see his brethren who were in the war, you know, they were fighting Saul's battles. They were doing great things.

Looked around, see little David coming along. What are you doing here? You come down. I know the naughtiness of your heart.

You come down here to see the fight. What did you do with those few sheep left back there in the wilderness? It's all the strong sons of Jesse were there in the battle, you know, doing great things for Saul. Here they have been.

What's the others? Shaman, you know, strong stalwart soldiers fighting in the armies of the Lord. Becomes a little shepherd boy. Go on home, look after those little sheep.

David says, I think I'm here for a reason. I think there's a cause. So the word got back to Saul that there's a young fellow there that has dared to accept the challenge of the Philistine.

Oh, Saul says, you're just a youth. You're just a kid. He's a man of war from his youth.

Oh, he says, I can do it. He wasn't boasting. But looking after those few sheep in the wilderness, he'd learned somewhat of the ways of the Lord.

One day a bear came along, attacked the flock, grabbed the sheep. He ran after the bear and took him by the beard and smote him on the head with his fist and killed him. Oh, you say, that's impossible.

Well, I know it's impossible. We're talking about God doing the impossible. We're talking about.

Another time a lion came along, did the same thing. Well, he might have been a little more fearful, you know, to see this roaring lion. But he'd taken on the bear, so he took on the lion and he took him by the beard and smote him on the head and killed him.

Delivered the sheep out of his hand. Impossible, you say, to kill a lion with your fist. I know.

I wish somehow that God would help his people as we sing some of these choruses to meditate upon them rather than just have a nice musical hip-hip-hooray. It's not by might, not by power, but it's by my spirit that's the Lord. Gotta learn that, the church of Jesus Christ.

Gotta learn that. Not by your resources. Not every time the devil comes on the scene with a great host that you've got to raise up a great host against him.

Big charismatic convention coming off in July down in New Orleans. They're going to have a great host there and they're going to end it up with a parade, something like Mardi Gras. One of the most abominable festivals on the face of the earth is Mardi Gras.

So we're going to have something like they've got. All the Christians marching there down the streets of New Orleans with a festival something like Mardi Gras. The devil does it so we'll do something like it.

We've got to know we're not out here to imitate the devil in anything. We're out here to go forth in the power and the anointing and the strength of our Lord Jesus. We're not going to tear down the bulwarks of the devil by taking his machinery and trying to tear it down.

Church is full of it. It's your dance troupes and your mime and your puppets and your drama and your make-believe. Young people going to colleges to learn drama and puppetry and mimicry and going forth to evangelize the world.

It's an abomination in the sight of God and God's got to bring it down. Rock music and rock bands with a Christian tag on it. God help us.

God help people who call themselves Pentecostal to realize that these abominations have risen up in the house of God. The image of jealousy is right there in the throne room. God took Ezekiel the prophet on a trip through the temple and the Spirit.

Go and see. Go and look what's over there at the gate. And what went over there is the image of jealousy that provokes the jealousy.

God wanted to be the glory of His house. God wanted to be the glory of His temple. They directed something else in the place of God.

Image of jealousy that provoketh the jealousy. Anything that you and I erect in the house of God that is not born of His Spirit, that is not born of His anointing is an image of jealousy. You're provoking God with it.

God says, I want to be Lord in your midst. God says, I want you to walk in My anointing. I want you to be clothed upon with the holy anointing oil.

Don't go erecting something. It will be an image of jealousy in the sight of God. God's extremely jealous over His people.

You know that one of God's names is jealous? One of God's names is jealous. Exodus 34. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee.

We're making covenants with the powers of darkness. No, no, we won't banish your rock music. We won't banish your hard metal.

We'll use it, but we'll put Christian words to it. What does the devil care what kind of words you put to it? You don't want to hear the words anyway. The spirit behind the thing.

We're making a covenant with that. Don't make any covenant with the powers of darkness. God says you've got to tear down all those things that are false in the house of God.

Tear them down, eradicate them, burn them. Don't try and renovate them, make them over, give them a Christian name. Destroy their altars, break their images, cut down their groves.

For thou shalt worship no other God for the Lord whose name is jealous. He's a jealous God. God wants, He desires His people so much.

God has such a desire for a people who will come and abide in Him that He will not allow anything else in your life to come between you and God. Nothing. Nothing.

No vision you have, no program. You say, but this is good. What I am desiring is really good.

It's for God's glory. That doesn't matter. It's God telling you to do it.

Is it the desire of God's heart? Or is God merely letting you do it because He knows you want to do it anyway? That's something that frightened me one time when I realized I was saying, Lord, I will do Your will. But Lord, I want this, I want this. And it will be for Your glory.

I promise you it will be for Your glory. God says no, but you say, but Lord, I must have it because I'll have a greater outreach, I'll have a greater ministry, I'll have greater influence. And you keep after God, God might answer your prayers, even though He's not pleased with what you're asking for.

Now just ponder that, think about it, and reflect upon it when you start insisting that you're going to have certain things from God. God might answer your prayers if you insist on it, but it won't be for His glory or for your benefit. God had provided everything the children of Israel needed in the wilderness.

We mentioned yesterday. Manna from heaven and water out of the rock was a total diet for them and it kept them healthy and strong, no diseases, no problems. They said, we want flesh, we're tired of this manna.

That's all we've got, this light manna. And you can understand that. It would be like you and I eating about three quarts of popcorn every day of our lives for 40 years.

About two or three quarts of this light, fluffy stuff. It had a nice taste, but you know, regardless. A flaky thing, a white flaky thing.

It had a nice taste, a taste of honey and wafers. But you know, every day for 40 years. But you see, we said it was a spiritual food.

Oh, it was literal. Because a thing is spiritual, it doesn't mean it's not literal. They don't spiritualize.

God wants to spiritualize our whole way of life. It doesn't mean we just become ethereal and out of existence. He wants His Spirit to be the life by which we live.

So it was literal bread, but it was spiritual bread because it was prepared in heaven, it was called the corn of heaven, it was called angel's food. Prepared in heaven and came down upon their camp every morning.

And I used to wonder at the terminology angel's food, another translation, the bread of the mighty.

Until I realized that even the celestial hosts, even angels, archangels, cherubim, seraphim, whatever other orders of beings there might be in that realm, they have their existence and their life and their health and their strength by virtue of the fact that they feed upon communion with the Most High God. And so God gave them angel's food, the same kind of food that the angels had. They were utterly dependent upon God for their life, their strength, their light, their well-being.

So that when Lucifer said, I will ascend into the heavens, I will be like the Most High, I will set my throne above the stars of God, I'll do my own thing, I'll be like the Most High. He stopped eating the bread of the mighty, went into desolation and darkness. God cast him out of heaven.

Even the mighty angels are dependent upon God for their existence and for their spiritual life in God. God says, I'm going to give my people in the earth, those who are feeble, that little company of people down there in the wilderness, I'm going to give them something that has the ingredients of heaven in it. This thing that will cause my people to recognize their dependence upon me.

And so as they ate the manna, they remained hungry. Oh, if they could only understand that God left them hungry for a purpose instead of trying to satisfy that hunger with other things. Are you hungry for God? God grants that He might cause all of you who are hungry for Him to realize that if you truly hunger and yearn after Him, it's because you've been eating the heavenly manna.

There's an ingredient in the heavenly manna that causes you to hunger. And when you get away from that source of supply and begin to satisfy that hunger with other things, you're making way for spiritual sickness. But you say, I'm hungry, I've got to have something.

God left you hungry. When He gives you manna, He doesn't take away your appetite. He doesn't bring you to that place where you say, now I'm full, I'm satisfied.

If you're in that type of a place this morning where you feel, well, I belong to such and such a church, I've got a ministry there, I help out, I feel content that God has just blessed me so far and I'm all right. Ask God to begin to give you some heavenly manna because God wants to make you hungry. Blessed is the man that hungers and thirsts after righteousness, for he shall be filled.

Not blessed is the man who is saved, filled with the Holy Spirit, thus spiritual gifts, can preach, can prophesy, can set up churches, and I know God does those things. But the blessedness of God comes upon that person who can out from the depths of his heart say, O Lord, my soul longeth after Thee. My heart crieth out unto Thee for the living God who made heaven and earth.

When shall I come and appear before God? I see such a little desire for God in the lives of God's people. We want action, we want movement, we want blessing, we want charismatic manifestations in our midst, we want shouting and dancing and lots of praise and worship and toe-tapping and everything else in a meeting, but oh, where is God and where is the desire for Him? What's it going to take to bring us to that desire, that manna from heaven, that manna that God prepares in the darkness of the night and falls down upon the camp of Israel in the early hours of the morning and upon the dew? God's people are feeding themselves in all kinds of junk food. Junk food in the church.

Junk food. So they're filled and can't eat anymore, not hungry, but starving. Therefore, saith the Lord, the day is come that I will send a famine upon the land.

Not a famine of bread and water, but a famine of hearing the Word of the Lord. A famine of hearing the Word of the Lord. It's here.

It's coming upon us. People are confused and perplexed. Don't think for one minute that you can read all these books in deception.

Think you're going to be free of deception if you keep studying up all the phases of deception and seduction that are in the church. I know there's lots of it. You can memorize those books, but the devil's got all kinds of new things he's going to come out with.

I'm telling you, I wouldn't want to be in that hopeless position where I felt I had to write a book every time there was a new deception came on the earth. You'd be writing books the rest of your life and probably making good money on it. But you would not be preparing God's people for that great deception that is beginning to sweep over the church in this hour.

Not just in these various cults that are coming up, but there's coming a deception in the church when everything will seem to be going so beautiful in the congregation. It will seem like it's a great charismatic move of God. How will I know the difference? You won't know the difference until you and I begin to walk in the pure truth of God.

You won't know the difference. That's why Jesus said there would be such deception that if it were possible, even the very elect would be deceived. I always point out He didn't say that some of the elect are going to be deceived.

He said the deception would be such that if it were possible, even some of the elect would be deceived. How great the deception is going to be. When we're going to have manifestations in the midst of the church that are so deceptive that if we do not know that voice of God and do not know that presence of the Spirit, by having walked with God, we're not going to know the difference.

But if your vision is right, if your vision is right, you will not be deceived. If you've one thing and one thing only that you've set before your mind, one thing have I desired of the Lord and that one thing will I seek after, I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord and to inquire in His temple. If your vision is Him, if your vision is the Lord Jesus Christ, to walk in harmony and union with Him, to do His will, to obey His voice, to be sensitive to the leading of His Spirit, come to that place where you simply abide in Him, and if that becomes your total vision, you will not be deceived.

And that's the desire of God's heart. That's the desire of God's heart, you see, for you. And I said earlier that only as we come to know the desire of God's heart are we going to come to that place where our desires are right.

I'm not saying there's particularly anything wrong with that desire you've got in itself, but if God has not put it there as a vision for you to pursue, you'll be sidetracked. And you've got to know that no matter what God tells you to do now, that's not to be your vision. No matter what God says to you now, that's not to become your vision.

Because as surely as God tells you to do this thing today or this year, or next year, He could change it. But if it becomes your vision, you say, I can't change it. Because God showed me a year ago I was supposed to walk this way.

I can't change it. But if He is your vision, if His will is your vision, if walking with Him is your vision, you're prepared to lay it aside. But you say it's not finished.

That doesn't matter. Jesus laid down His ministry before it was finished as far as men were concerned. He was just on the verge of being acclaimed as the King of Israel.

All men were wondering, you know. When will He go and sit on the throne? His disciples were wondering. When is He going to go and sit on the throne? And that was consuming their hearts.

Oh, it was consuming the minds of the disciples, this kingdom. As it's consuming the church today. This kingdom.

What kind of a place? Messiah. And rule and reign on the throne of David. But that did not become His vision.

I'm not trying to make any fine points here. I'm trying to show you that no matter what God might have you to do, you've got to be prepared to lay it all aside at a moment's notice. And don't throw up in God's face and say, God, You told me to do this and now You tell me to quit it when it seems to be only a quarter finished.

Don't throw that in God's face. Jesus had ministered three, three and a half years teaching the principles of the kingdom and it seemed that now the next logical step would be to set it up. And He said to His disciples, I go to Jerusalem.

He knew it was to go there to die and He had to tell them very shortly. Behold, the Son of Man shall be delivered up into the hands of cruel men. They shall take Him and scourge Him and kill Him.

And the third day He shall rise again. The whole thing was to them a parable. You're not going to die so the rising again must be some other meaning that we don't understand.

But that's exactly what happened. We're told Isaiah the prophet saw Him cut off from the land of the living. Did He fail to fulfill the vision? Did He fail God? But He didn't set up the kingdom that He came to establish.

But His vision coming into the world was not to establish a messianic kingdom. It was not to heal the sick. It was not to raise the dead.

It was not to multiply loaves and fishes. It was not to heal the lepers. That wasn't the vision.

He did those things. When the time God said, now quit that and go die, He did that. Because coming into the world, we hear Him saying in prophetic words of David way back there in the book of Psalms, indicated perfectly that attitude of heart and mind that would characterize His whole life here on earth.

Sacrifice and offering, O Lord, Thou wouldst not, but a body hast Thou prepared for me. In burnt offering and in sacrifice for sin Thou hast had no pleasure. Then said I, lo, I come to do Thy will, O God.

A song they would sing there in the temple. The book of Psalms that we have was the songbook of the temple. And you can see them there, you know, all those singers in the temple and their choirs.

It must have been beautiful. All their beautiful vestments and their musical instruments singing the songs of Zion. And they'd be strumming away on their various banjos and guitars.

What did they call them in those days? All different kinds. Harps and cymbals. Sacrifice and offering, Thou wouldst not, but a body hast Thou prepared for me.

In burnt offerings and sacrifices for sin Thou hast had no pleasure. Then out there in the outer court, they were killing bullocks and oxen and sheep in abundance and blood was flowing. And the priests were coming in and offering it on the altar and burning the burnt sacrifice.

And the singers were saying, sacrifice and offering, Thou wouldst not. Sacrifice and offering, Thou wouldst not. And out there in the court, they were killing the oxen and the sheep and the doves.

It was a song that was given by the Spirit, so they sang it, but they didn't know what they were singing. I hope, I think, I believe perhaps one or two of them did understand a little, but most of them didn't know. But it was a nice song and God gave it.

I've seen the same in our generation. When we were kids, Sunday school, we'd sing, To be like Jesus, to be like Jesus, all I ask is to be like Him. So meek and holy, so humble and lowly, all I ask is to be like Him.

Thirty or forty years ago, some of us began to teach that God was going to have a people like Jesus when they saved Pharisee. A song born out of Pentecost. To be like Jesus.

Because that was the desire of God's heart and God put it in the heart of some individual there to compose that beautiful song and they sang it throughout the early Pentecostal age and none of them believed it. It was a word of prophecy. It came to pass.

It's coming to pass because it's the desire of God's heart. Because we've heard the voice of God, the desire of God's heart becomes our desire. For Zion's sake will I not hold my peace, said Isaiah.

I was reading this one day and I think I was even ministering on it and Isaiah said that. Suddenly I realized the Spirit of God said that. Puts it in a little different perspective.

A prophet might be carried away with great desires, but God wants us to know that the Scriptures were written by inspiration of the Spirit. So that when Isaiah wrote it, when Paul wrote it, when Peter wrote it, when James wrote it, when Hosea wrote it, Malachi, Jeremiah, Ezekiel, yeah, they were the instruments that penned the words. But they're now written down in holy writ because God saw fit to preserve their word not only for their generation, but for every generation to come.

Let's understand that. That whatsoever things were written aforetime were written for our learning upon whom the ends of the world are come. They're written for us.

Many other things were written that were not recorded here in the book, but God left in the book those things which He destined for all generations to come. The Spirit of God is saying then, the Spirit of God, I will not hold my peace. For Jerusalem's sake, I will not rest until the righteousness thereof go forth as brightness and the salvation thereof is a lamp that burneth.

God's Holy Spirit in the earth, in the church abiding in you, abiding in His temple in the earth, says I am not going to rest until the righteousness of my people goes forth as brightness and the salvation thereof is a lamp that burneth. Don't ask me now, do you think God is going to do this? Don't question God. I'm just

telling you what the burden of the Spirit of God is.

I will not rest. Because God's Spirit abides in you and I, we sense that same restlessness from time to time and God grant we'll come to that place where it won't only be from time to time but a persistent thing within us. God, I can't rest.

You establish your people in the earth in righteousness until salvation goes forth as a lamp that burneth. Until your people go forth clothed upon with the glory of God like the children of Israel who travel through the wilderness, bearing the glory, the glory of God upon them, lead of the Spirit, lead of the cloud. Their way was not predetermined.

They didn't have plans. How could they? How could they plan? How were they going to somehow persuade that glory cloud to go to a spot of their choosing? How could they persuade? Somehow, you know. And you know, we're full of all sorts of tricks.

We want to persuade God to do things that we just know He should do. We want to persuade Him to do it. Lord, You know this would be for Your glory.

You know we need it. Your prayers spring from the desires of your heart. Until the desires of our heart are so molded by the desires of God's heart, our prayers are not going to be effectual.

I know there's a great move on for prayer. Pray, seek God. Pray, ask for revival.

Pray, pray, pray. Good. Good.

But first of all, you've got to know God's desire. Oh, you say it's always God's desire for revival. I know.

But preceding revival, God must often do many other things. So come and pray. What about repentance? What about the abominations in the house of God? Oh, just pray about it.

Just pray about it. I had a big prayer session in the legislature here a week ago. And I respect prayer candidates.

What they seem to feel, get down there in the high places. Get down there into the political realm. God says get into your closet and the things that burden your heart, unburden your heart before the Lord in your closet.

And the fighting match come out of it. Pray, yes, but hear God. Hear what God's saying.

And know that it's not by political maneuverings. It's not by trying to get the legislatures on your side. It's by going forth in the Spirit and power of God like Elijah did and going to the king and saying, listen here, it's not going to rain until I say so.

Oh, but we need rain. Okay, let's everybody get together and pray for rain. The country's in trouble.

We need rain. Elijah says I'm praying for a drought. I don't care how many intercessors there were in Israel praying for rain.

Elijah says I'm calling for a drought because God's calling for a drought. And that's what God sent. Didn't God want to bless His people? Yes.

But before He could bless His people and tear down the idols of Baal, He had to send a drought. God's sending a drought on the land. He's sending a famine.

Not right now of bread and water, but of hearing the Word of the Lord that in that day God's people might run here and there looking for the Word of the Lord. And the Bible says they won't find it. In the midst of it, there's going to be an Elijah people hiding away secluded in the heart of God.

And they're going to come forth in the day of God's visitation and say, gather together all the prophets of Baal. Baal, we're going to have this out. We're going to have a showdown here.

God is God. We're going to follow Him. If Baal will follow Him, the God that answers by fire, let Him be God.

Instead of putting on your big parades and see if you can match the Mardi Gras, seek God until we come to that place where we hear God's voice and go forth in the spirit of Elijah. Declare God's righteous judgments in the earth as priestly ministers before God with hearts of compassion, with hearts of love. For God's people, yes, but above all things for God and for the truth's sake.

God says He won't rest until this happens. And therefore, because God won't rest until this happens, He finds for Himself a people who have the same thought that He has. Isaiah 62, verse 6, I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night.

Ye that make mention of the Lord, keep not silence and give Him no rest until He establishes, until He makes Jerusalem a place on the earth. God says because this is My desire and this is the burden that I've laid upon the Spirit of God and the church who abides in His temple, God says because of that, I'm raising up watchmen and setting them on the walls of Jerusalem that will have the same desire I've got. And I can't rest until this happens and these people won't be able to rest until it happens.

Give Him no rest until He establishes, until He makes Jerusalem a praise on the earth. I'm not trying to minimize your praise that you have when you come together. But there will not come forth from the midst of God's people the praise that He is after until His people are cleansed from all the idols and the abominations of Baal.

God bless this word to your heart.

Audio: <https://sermonindex1.b-cdn.net/1/SID1825.mp3>

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