

Kingdom Life

by George Warnock

Jesus' incarnation is significant because it reveals the Father in flesh and allows us to be joined unto Himself, and God has made provision for us to be free from the law of sin and death through the law of the spirit of life in Christ Jesus.

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Scripture: John 16:12

Topics: "Kingdom Of God"

Description

In this sermon, the speaker reflects on the revelation that God has been giving to the church of Jesus over the past few decades. He emphasizes that even though some may think these revivals and movements have faded away, God has left a great deposit of truth in the hearts of many believers. The speaker uses the analogy of water evaporating from the sea and returning as rain to illustrate how God's word does not return void but accomplishes its purpose. He also highlights the importance of being vessels through which the Spirit of God can freely move and reveal the hidden man of God to people.

Transcript

Do you see the woods of every heart and life? He's never been here before, only met Brother Bill at one time many years ago. And I know he has left a great deposit of truth in the hearts of many lives. So it's a privilege to be here and hope that even tonight there will be a ministration of truth that will do an eternal work in the hearts of his people.

I want to read a few verses from John chapter 5. After this there was a feast of the Jews and Jesus went up to Jerusalem. Now there is a Jerusalem by the sheep market, a pool. Some translate sheep gate by the sheep gate, a pool, which is called in the Hebrew tongue Bethesda, having five porches.

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. The next verse is left out in many, many versions. It's also left out in Ivan Panin's version, which is a numerical structure, a numerical Bible, that he spent 50 years discovering the numerical structure of the scripture, and probably it was something that was of current belief, that there was an angel that troubled the waters.

However, I'm not, I don't come here to argue that point. They were waiting for the moving of the water. For an angel went down at a certain season into the pool and troubled the water.

Whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had. And a certain man was there which had an infirmity 30 and 8 years. When Jesus saw him lie and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man when the water is troubled to put me into the pool.

But while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked.

And on the same day was the Sabbath. I won't read any more right now, but we may a little later. I felt to touch on this episode, one of the great miracles of Jesus' ministry, because I believe there's a lot of things there that the Lord would have us understand.

First, of course, the fact that Jesus, the Son of God, came into the world to reveal the Father. Not only to make known his character, but to be the very Word of the Father in the flesh. The Word of the Father made flesh, and dwell among us.

So I hesitate to use the expression, God the Son, in distinction to God the Father. In the first place, it's not a biblical phrase, but rather, the Son of God, the Father, was the Word of the Father in the flesh. He was the expression of the Father in the flesh.

So he came to reveal the Father in flesh. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

All things were made by Him, and without Him was not anything made that was made. And then John goes on to say, and the Word became flesh, and dwelt among us. The Word became flesh.

Let's just ponder that a little. Paul says right into the Hebrews, God who at sundry times, in a diverse manner, spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by a Son, literally in a Son. And what he's bringing out is this.

Not that Isaiah spoke, and Jeremiah spoke, and Ezekiel spoke, and now the Son of God is speaking. That's not the thought he's bringing out. But the God who revealed Himself in many ways, in prophets, in dreams and revelations, so forth.

His final revelation, now at the end of these days, He has spoken unto us in a Son. In other words, the Son was that ultimate revelation. He spoke in part, in times past, in various ways, through the prophets, in diverse manners, but now God's final revelation is the Son Himself, because He was the Word made flesh.

So that all that was in the heart of the Father, God was pleased in sending His Son to take up His habitation in the Son, the Son being the very unveiling of the heart and mind of the Father. For is that not what your word is? You speak it, it's something in your heart and mind, and feebly perhaps, or with eloquence, in some way you try to express the thought of your heart and mind. And so that's what Paul was saying, that the Word became flesh, flesh like you and I have, in a manner that God could relate Himself to mankind.

Not just speaking precisely in Hebrew or Greek, as the prophets did in the Old Testament, but now in His very being, in the expression of the Father. But in incarnation, He came to die, we know that. But there are far greater implications to the incarnation than the fact that He came to be our Redeemer.

He came to die, He came to redeem us. He came to do away with the sin that alienated us from God. And that's only half the story, that's only half the gospel message.

He came to do all that, but then, having done that, the way was open for Him to join us unto Himself. So He came in our flesh, His ultimate purpose being to join us unto Himself, having been redeemed to be joined unto Himself. But it must be a union with Him that is divine and not mechanical or not partial, not falling short of God's intention.

Because God wanted a family like Him. So He was said to be the firstborn among many brethren, because God had a plan for His many brethren to conform them to the same image as the Only Begotten, conform us to the same image. We like to emphasize that, and every time I do, I like to emphasize the fact it doesn't mean that we're to be as great as He is great, to be as exalted as He is exalted.

For as the unique Son of God, He will always have the preeminence in all things. He'll always have that first place. In all things, Christ must have the preeminence.

So we never deny that, that we're talking about nature and character, and He wants us to be like Him. That's His plan. That's why He came.

That's why He died. To buy us back to redeem us, but there's a greater mystery to redemption that the Apostle Paul was given great insight concerning it. He not only died to redeem us, but in His death, He became a planting.

He became a planting in the earth, that out from that planting there would come forth fruit, good fruit, fruit like the seed that was planted. And so when we recognize that, it helps us to understand the mystery without getting too theological about it, because the thought comes, would we be like Him? Never like Him, because He's too great and mighty. He's totally without sin, we can't be without sin, and all kinds of arguments.

But when you see that it's God's working, it's not a case of you and I striving to be like Jesus. It's a case of we being that soil in which the seed of Christ was planted, that out from the honest and good heart, that's how Jesus describes the good soil. He that is of an honest heart, that's the good soil.

He plants the seed of life and out from that comes fruit like the seed that was planted. So we don't try to water that down or minimize the implications of it. If He's the true seed and He's planted in good soil, He'll bring forth after His kind.

That's the truth of Genesis. That in everything that God planted, in the fruit there is seed that bringeth forth after its kind. So we understand it in nature and we have no problem with it.

We don't even bother trying to figure out how it could happen. How you can take a grain of wheat and plant it in the soil, and if that seed is good and alive and given the right conditions of moisture and sunshine, it will bring forth seed like the seed that was planted. Of course all the church, I think, believes someday we get to heaven, all this will happen.

And I like to remind people of Romans 5, where Paul speaks about two kingdoms. Two kingdoms and two men. Two kingdoms, the head of which there were two men.

Adam the head of the old kingdom, the last Adam the head of the new kingdom. And just, we won't go into it in detail, but it's so clear. In fact, Paul uses the expression much more in Romans 5. He uses it five times to emphasize that if this is the way it was because we're in the old Adam, then this is the way, this is God's intention because we're in the last Adam.

But nevertheless, there's a parallel. Through Adam came sin and the curse. Through the new man, through the last Adam, came righteousness and life.

Through the first Adam started a kingdom, which is called the kingdom of sin and death, the reign of sin and death, the law of sin and death, started by Adam. And in the last Adam, he started another kingdom called the kingdom of life, the kingdom of righteousness. And so there's a parallel, but totally opposite.

But how can we miss the clear teaching of the apostle when he says it's evident that we bear the image of the earthling if we're born into his race? He sinned, we sinned. He fell into the curse, we fall into the curse. He started a kingdom of sin and death.

We're swept away in that kingdom. The kingdom of sin and death. Why? Not because we die and go down to the grave.

Not when you die and go to the grave, but now the kingdom of sin and death is working. But there's another kingdom, the kingdom of life, the kingdom of righteousness. And Paul parallels them.

He says, much more. If through sin and disobedience came the reign of sin and death, much more shall they that receive abundance of grace and of the gifts of righteousness reign in life by Christ Jesus. Much more, much more, much more.

Yet somehow we can't believe that. We have no problem believing that man, because he's born a sinner, grows up a sinner, practices sin and can't do anything else but sin because he's born in Adam. We don't have any problem with that.

But if a man's born in Christ, we hesitate to believe that somehow God's purpose is that the law of the spirit of life in Christ Jesus is so powerful that it can make us free from the law of sin and death which we inherited from Adam. In fact, there's much more reason for us to believe that. Much more, much more.

Otherwise, are you going to tell me that we've always got to sin because we inherited the law of sin and death from Adam, but we can never come to the place where we always live righteously because of the strength of the law of sin and death which we inherited from Adam, the law of the spirit of life in Christ Jesus will never come to the place where it will overpower the other because the law of sin and death is more powerful than the law of the spirit of life in Christ Jesus. You're saying, if you believe that, you're saying that Adam's act of disobedience in partaking of the forbidden fruit is more powerful in its working than that act of righteousness which Jesus performed when he hung on the cross and became sin for us who knew no sin that we might be made the righteousness of God in him. You're saying that Adam's sin is more powerful than the righteousness of Jesus Christ.

You know, that's totally unthinkable. Then why don't we believe that? Why don't we believe that it's easier to live righteously than it is to sin because we don't find it operating that way because we're still much in the realm of the old Adam. But as surely as God has seen fit to put the law of sin and death in the human family as a result of man's disobedience, so surely has he set in motion the law of the spirit of life in Christ Jesus to put in the family of God, and that kingdom is going to reign in life by Christ Jesus.

It's going to come to a place where it's going to be recognized as king of our lives. The law of life, the kingdom of life must have greater preeminence than the law of sin and death. But we don't see it, and so because we don't see it, it's hard for us to believe it.

But God calleth us things which are not as though they were. And God didn't hesitate to change Abram's name to Abraham even before he was Abraham, even before he was a father of many nations. He says, I don't call you Abram anymore, but from now on your name is Abraham.

For a father of many nations, I have made thee. Because God calls us things which are not as though they were. But you say, yes, I know it will be that way when we get to heaven, but did Adam become a sinner, and did he develop into a sinful nature after he died, or after he had sinned? Did he die and go to hell to enter into that kind of a life? Did he die and go to heaven? In other words, this is something that's staggering.

Are you saying that the sin of Adam is more potent than the righteousness of Jesus Christ? Or are you saying that when we die and go to heaven, by the death which we inherited from Adam, we'll enter into the glory of that righteousness when we die? When we submit to the curse that Adam brought upon us, then we'll partake of that righteousness of Christ in a real and living way. We're simply saying that God has made provision by the law of the Spirit of life in Christ Jesus to make us free from that old law of sin and death. The fact that we have an appropriator doesn't change anything.

The fact that we die believing it doesn't change anything. If we die believing the truth that God has said doesn't mean that anything has changed concerning the truth. It simply means that those who die believing it, for them there remains a better resurrection.

So I just went into that a little to lay the groundwork for what we have to say regarding what God has in mind for his people, and that he will not have finished his work at the throne until he has accomplished that which he has in mind for his people. He finished his work on earth when he died in the cross. When he declared it was finished, he totally finished the work of redemption.

But when he left this earth, he went to heaven to become involved in a ministry in the heavens. That's something that I never realized as a child, something that isn't emphasized much in the church, that when Jesus went to heaven, he became involved in a heavenly ministry. Paul says he is a minister of the heavenly sanctuary.

And Luke, when he begins writing what has become known as the book of Acts, he says, The former things have I written, Oseophilus, concerning the things which Jesus began both to do and to teach, until the time that he was taken up. It clearly implies that what Jesus did on earth was a beginning. The things that Jesus began to do until he was taken up, when he went on to complete the work.

He finished the earthly work, but he went to the heavenly sanctuary to become involved in a heavenly ministry. A high priest after the order of Melchizedek, a high priest who liveth forever, he went there that at the throne room he might minister to his church in the earth everything that's required to fulfill the new covenant in his people in the earth. To complete the fulfillment of the new covenant, he went to the heavens to do that.

Because the disciples didn't understand that, they were totally devastated. When our Lord went to the cross and died, they were totally devastated, because they were so sure that they knew exactly why he

came to earth. He set up a kingdom over which he would rule and reign in the earth, not realizing that the real enemies that God wanted to deal with were not really those enemies on earth, not really the Roman Empire, not really Babylon, not really the nations in the earth.

They were not the real enemies. The real enemies were something far greater, sin, death, and everything that proceeds from the realm of Satan and his principalities and powers. Those were the enemies that Christ came to defeat, and therefore when he rose from the dead, God gave him authority over all principality and power and might and dominion and every name that is named in earth or in heaven, and gave him to be the head over all things through the church, which is his body, the fulness of him that filleth all in all.

Ruling and reigning at God's right hand until he has subdued all enemies under his feet because of his great heavenly ministry. The Father says, Rule at my right hand until all enemies are subdued under your feet. Perhaps early church thought that should have happened in their lifetime.

Perhaps others as the church age progressed thought it would happen in their lifetime, for God seems to have kept that sense of the imminence of Christ's return present in every generation. I thought when I was young it had to happen before I grew old, and so now we feel that the end time is near and God will complete the work in our generation. We can't say for sure, but the indication seems to be that we're very near the end.

God has always kept that sense of imminence close to the heart of his people who are walking with him, because even though he may not come physically in the sense in which we know this age will end, when the heavens will be rent asunder and the Son of Man will descend with power and great glory, yet there is a coming of Christ to his people at any time in the church age that God sees fit. So let's bear that in mind. Don't think your faith is vain if you say, I believe I'll live to see the Lord and then die without seeing him.

God wants to reveal himself to his church, and I believe he's going to reveal himself to the church, the living Christ I mean, not just a dream, not just a vision from afar, but the living Christ that many, many of his people will see the Lord even before he returns in power and great glory. The apostle Paul saw him in a way that was just as real as the revelation he gave to Peter, James and John and Jude and all the other apostles. And when Paul was trying to vindicate his apostleship before the Corinthians because they were rejecting him and putting him in a power below the others, Paul wasn't concerned about that.

But he said, I want you to know, Peter saw the Lord in resurrection life, I know, and James saw him, the other apostles saw him, and he says, I saw him. How many years after the erection and the ascension, I don't know, but he says, I saw him, Peter saw him, James saw him, and I saw the Lord. That wasn't at his first coming, it wasn't at his second coming, but he saw the Lord.

So let's always keep that thought in mind and let's always long to see the Lord Jesus, because I anticipate even before he comes in power and great glory, he's going to come and visit his people and make himself known. We're going to see the glorified Lord Jesus walking in the midst of his church before he comes back in that bodily form in which he went away. He stayed here 40 days before he went away.

Couldn't he have stayed 400 days? Couldn't he have stayed a thousand years, 2,000 years? He could have been here in the earth if that was God's plan, visiting his people, visiting his people in a very real way. And I'm sure the churches would all have their application in to whoever was responsible to attend to the schedule of Jesus. Please let him come to our church sometime.

Please let him come this year. And so some of our noted apostles and prophets perhaps have those schedules that are two years in advance, that somehow this church and that church might be privileged to have a visitation from this great one. But Jesus said, God got a better plan.

I could stay here, sure, and I could visit a church here and there for the next 2,000 years, but it is expedient for you that I go away. Because 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 remove the world of sin and of righteousness, of judgment. He was saying he will be in my place in the earth. He'll be in my stead.

When I was here, I removed the world of sin. When I was here, I showed the world what righteousness was. When I was here, I declared the judgments of God.

But when he has come, he'll do all of that. It goes on to say he will not speak from himself, but whatsoever he shall hear, that shall he speak. And he will show you things to come.

What could be more blessed than for the Holy Spirit to abide in his people? That wherever his people are in the face of the earth, the living Christ could be present in our midst, teaching, unfolding, revealing the heart of the Father. And that's our heritage. And you know very well that we have miserably failed in appropriating that portion of our inheritance.

And we think it to be normal. We've become so used to it, we consider it to be normal. God's plan was that when our Lord Jesus went away, the very same Spirit of the same Jesus would come back in the Spirit and take up his habitation in our midst, that wherever his people gather in his name, there the Lord Jesus would be in their midst.

Jesus said, there am I in the midst of you where two or three are gathered in my name. And he meant it in a vital way, not just some kind of mystery. He goes on to say, for if two of you shall agree on earth as touching anything, it shall be done of them of my Father which is in heaven.

For where two or three are gathered in my name, there am I in the midst. He said, well, I think we'd be satisfied with small gatherings if Jesus was really there in that sense. He's not talking about how small the gathering is or how great.

He's simply saying, where two are gathered and agreeing in the Spirit that one with him as he is one with the Father, that Jesus is there in the midst of those two or those three or those three hundred to reveal the living Christ. The Spirit of Jesus, the Holy Spirit is there to reveal the Christ, to make him known. So Jesus said, it's better that I go away.

Can you and I say, yes, Lord, I'm glad you've gone because think of the wonderful things that are going on in the church. I look around and say, Lord, why didn't you stay? Jesus is better. And this generation is going to yet see and know that it has been good that Jesus went to the Father because he's going to come to glorify himself in a body in the earth, that that body in the earth will be the visible expression of the Lord Jesus in the earth.

I'm so encouraged to believe as I read the New Covenant and I see so many things there that I know are not actually being experienced in the church. I've got courage to believe it's there, it's written, it's part of the New Covenant and Jesus is the mediator of the New Covenant and he will not fail or be discouraged

until he has that righteousness in the earth. It's his ministration in the heavens to do that because he sent the Holy Spirit to abide in us that he might take from Christ and reveal it here in the earth.

He says, I've got many things to tell you, but you cannot receive it now. But when he, the Holy Spirit has come, when he, the Spirit of truth has come, he will lead you into all truth. You say we got all truth in the Bible, I know, but God said he's going to lead his people into all truth.

Nobody would have that. What should I say? No one would stand up and say all the church of Jesus Christ throughout the earth is walking in all truth. We see a church lit asunder by heresies and divisions and strife of one kind and another, lit asunder, walking in a lot of uncleanness and bondages and the minister in the heavenly sanctuary is praying for his people.

He ever lives to make intercession for us and he has told us he's going to lead his people into all truth. For he shall not speak of himself, better he will not speak out from himself. It doesn't mean that if the Holy Spirit is speaking, he will never mention the term Holy Spirit.

He's saying he will not speak out from himself because just as Jesus walked in earth in total union with the heavenly father, speaking only from the heart of the father, doing only the works that the father gave him to do, moving in total coordination with the heart of God the father in everything that he did and everything he spoke. So he has gone to heaven and has sent forth the spirit in our lives that that spirit will hear what the son is saying at the throne room and will take all that's in the heart of the Lord Jesus and make it known in the midst of his people. He hasn't finished it yet.

He hasn't finished that work yet. He's going to finish it and we're going to hear the cry in heaven as we heard it from the cross. At the time of the seventh trumpet it's going to be said, it is finished.

The mystery of God is going to be finished. It's not finished yet. The mystery of God is still being revealed, it's still being unfolded, it's still being ministered from heavenly places.

Paul the apostle said God gave him the stewardship of these mysteries, made him to be a steward of the mysteries of God. A steward is one to whom is given the responsibility of handling the affairs of a king or some great potentate, some rich man. He's got other things to do, as much that he has to take care of, but he puts a dispensation or a stewardship upon a trusted servant and says I give you this stewardship to dispense the mysteries of God.

Paul said he was a steward of God's mysteries, God's secrets. God had entrusted him with that tremendous revelation of the exalted Christ. He entrusted him with the responsibility of revealing God's secrets to God's people.

He initiates us into the secrets of God. Those who have ears to hear, those who want to hear, those who desire to know God's secrets whose hearts are open, they receive these divine secrets. You say there's nothing secret about it, it's all there in the Bible.

Everything in the Bible is a secret unless the Holy Spirit reveals it to you and I. Everything. The natural man cannot receive the things of the Spirit of God. Neither can he know them because they're spiritually discerned.

But the Spirit of God in the hearts of God's people searches out those hidden things in God. I haven't seen what God has yet to do in his church in the earth. He hasn't heard, hasn't entered into a heart the things

that God has prepared for those that love him, but unto us God has revealed it by his Spirit, Paul said.

For the Spirit's searcher all things, yea, the gifts of God. It's the ministry of the Holy Spirit. Oh, I know to give gifts of the Spirit to his church.

But if we could only understand that in giving of the gifts of the Spirit to his people, that's a means to an end, it's not the end. It's like rain from heaven. It's God's precious anointing, like rain from heaven, that the rain might do something else.

The rain is not the ultimate, the rain is God's provision to open up the seed, cause it to grow, cause it to flourish, that that seed, that good seed that's been planted in the hearts of his people might come forth. First the blade, then the ear, then the full corn in heaven. No, the full corn in the ear which is going in the earth.

First the blade, then the ear, after that the full corn in the ear. And the husbandman is waiting for that. He will not reap the harvest until the full ear has come forth, the full corn in the earth.

And the time is drawing nigh. People say, oh, you're trying to delay the coming of the Lord. I couldn't begin to delay the coming of the Lord.

It's all in the Father's hands. But the Father says, I'm waiting for precious fruit, and I've longed patience for it till it received the early and the latter rain. He's waiting for that, and therefore he's going to have it.

His heart will be satisfied, and he will not disappoint his son by giving him an inferior reward for his great work of redemption. He will not be disappointed when Christ receives that precious fruit, when Christ receives that glorious church, when Christ receives that Holy Bride that the Father is preparing for the Son. The Son will rejoice, and he will say, Father, you couldn't have given me anything better in earth or in heaven, because this Bride is going to be totally compatible with Jesus, one so beloved of him that the Son will have total delight in this Bride.

Therefore, God's passion is to see the righteousness of his people shine forth in the earth. God has a passion to see that righteousness revealed. He says, for Zion's sake, I will not hold my peace.

For Jerusalem's sake, I will not rest until the righteousness thereof goes forth as brightness, and the salvation thereof as a lamp that burneth. Because that's God's burden, he puts that burden on his people. I have set watchmen on thy walls, he declares right after declaring his burden.

He says, I have set watchmen on your walls, O Jerusalem, which shall never hold their peace day and night. Ye that make mention of the Lord, keep not silent, and give him no rest until he establishes, until he makes Jerusalem a praise in the earth. Why? Because it's for his glory, God's love gift to Jesus, God's reward to Jesus for the sufferings of the cross, and it's going to be a reward that's going to so bless the heart of Jesus that he will say, Father, you couldn't have given me anything better than this church, this harvest, conformed to my image and likeness by your precious blood and by the working of your Spirit in their lives.

God has made every provision to bring forth in the earth a people in the image of Jesus, and he's going to have that kind of a people. For the honor and glory of his great name is not a case of stealing glory from Jesus. That's the only way he's going to be glorified.

It's when he puts his glory upon his people and they give it back to him. That's the way God is glorified. That's why when they condemned Jesus for making himself equal with God, he totally denied it.

He says, making me equal with God, the Son can do nothing of himself. My Father is greater than I. I can't do anything of myself. He came to that place of utter helplessness that as one utterly helpless, God might get all the glory.

That's why God is bringing up people to utter helplessness and to nothing, that God might get all the glory. Paul says, you see your calling, brethren. Not many wise men after the flesh, not many mighty, not many noble are called, but God has chosen the weak things of the world to confound the mighty.

He's chosen the foolish things of the world to confound those that are wise. He's chosen the base things of the world, the things that are despised. And he goes further, yea, the things that are nothing that he might bring to nothing the things that are.

You say it's easy for us maybe to come to nothing, but Jesus, Jesus deliberately came to a place of helplessness and weakness because he had a plan whereby when he ascended through his people whom he left in the earth who are already weak but they don't know it, he'd be able to humble them and bring them down, bring them low to the place where the same spirit that functions in the lowliness of the Lamb of God might function in his people in the earth. Through them to bring to naught the mighty things that have risen themselves up against the knowledge of God. And so we wonder at Jesus, a compassionate master, walking into this crowded area, filled with a multitude of impotent folk, blind, withered, waiting for the moving of the water, stepped over cripples to find the man that the Father had pointed out, told him to rise up and walk, and he rose up and walked.

Why would the compassionate Jesus do that? Why didn't he heal them all like he did in other occasions? Because he was simply doing the will of the Father. He did not come to be a healer. He didn't come to be an evangelist.

He didn't come to be a prophet. He didn't come to be a miracle worker. He did all of those things, all those gifts of the Spirit which we know of, all those ministries that we know of.

He was the sum total of it all, but he didn't come to magnify any one of those officers. He came to do the will of the Heavenly Father. Can't you imagine, it would have broken his heart to step over those lame people and go heal one man and walk away? But doing the will of the Father was more important to Jesus than letting the compassion and mercy of his heart be revealed.

For as surely as he did the will of the Father, God would open those springs of love and mercy and compassion that occasions would come when everybody would be healed. But he was confined and restricted to the will of God. I emphasize this, and I think you can see what we're saying.

But somehow we get the notion that now that Jesus has ascended to the throne, God sent the Holy Spirit, that we've got something in our hands and we're just ready to run and go with it. Instead of realizing that Jesus went away, that we might have the same Spirit functioning in us that functioned in him. And that if he was restricted and confined to the will of the Father, so are his people.

But there's no such thing as a mandate given to the church, go out and evangelize the world. There's no such thing as a mandate given to the apostle, you're an apostle, now go and establish the churches. You're a prophet now, I've anointed you to be a prophet, go and travel the world and prophesy.

But if the Son of God, who is all of these things, apostle, prophet, evangelist, pastor, teacher, miracle worker, healer, counselor, all of these things, that he walks under the restricting, confining mantle of the Holy Spirit that he might do only the will of the Father, how much more does that apply to you and I, and to every apostle and prophet and teacher in the land? We do not have the right to go forth and teach and prophesy and establish churches, except and only as the Holy Spirit gives definite instruction how to do it. Our problem being, of course, that we don't find it as easy to know the will of God as Jesus did. But we fail to realize that that's why God deals patiently with us, teaches us, shows us his ways, that he might have a people in the earth yet, in this day, a people whose ear is tuned to the heart of God and they know what the Father wants.

It's possible, it's practical, but we have to learn the hard way as Jesus did. It's as good or evil, it doesn't matter, you're not supposed to do anything on the Sabbath day, religion has become so apostate. Jesus came and did many wonderful things on the Sabbath day to reveal to God's people, you and I, that every day is to be a day in which we do good things for every day is to be our Sabbath, enter into his rest.

We receive him into our heart, if he hears, he hears to our ears. He has given him to me to make it happen in the earth, that living word, the greater work that he knew, the greater work than these will he do. The Father is in the earth a hundred years, in the midst of all, in the age of apostasy.

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