

Our Daily Bread (May 30, 1987)

by George Warnock

George Warnock's sermon emphasizes the importance of seeking God's daily provision and understanding our role in manifesting the fullness of Christ within the corporate body of believers.

Duration: 1:31:45

Scripture: Genesis 1:1, Genesis 3:21, Isaiah 55:10-11, Matthew 6:33, John 14:26, Acts 1:8, Revelation 22:20

Topics: "Provision"

Description

In this sermon, the speaker discusses the importance of walking in harmony and union with the Holy Spirit. They emphasize that God's movement cannot be predetermined and that we must be open to the strange things that God might do. The speaker also highlights the need for God to continually remind us of His desire to bring things to a conclusion. They use the example of Moses and how God delivered the whole nation of Israel out of Egyptian bondage in one night, despite Moses' initial doubts and failures. The sermon concludes by emphasizing that while the rain of God is necessary to water the soil, God always looks forward to the fulfillment of His ultimate desires.

Transcript

I seek to minister that which God's people need. When Jesus said, when you pray, pray our Father, so forth, give us this day our daily bread. He was asking us to pray that God would give us this day that bread which we need for today.

I understand that's the meaning of that, give me what I need for today. And so we just want to speak a word in season. God giveth meat in due season, and so may it be so tonight.

The Lord knows the need of every heart, and perhaps you will not all receive benefit from all that is said, but we trust that each one will receive that portion that they need. God said his word is like the rain that cometh down from heaven and watereth the earth, that it might cause the things that are in it to spring forth and bud, that it might give seed to the sower and bread to the eater. So shall my word be that goeth forth out of my mouth, it shall not return unto me void.

So there's many things taught in that verse. One is that he sends the rain from heaven to cause the things that are sown in the earth to spring forth, that it might give seed to the sower and bread to the eater. And then he goes on to say it will not return him void.

So that gives us confidence that as somehow we learn to speak a word from God's heart, it will not return to God empty. It will prosper, it will accomplish the thing for which he has sent it. And then he says the things that he intends are to give seed to the sower and bread to the eater.

And so he desires to bring forth in our life something that will feed us with his living bread but also something that we will have wherewith we might sow seed in the lives of others. Seed to the sower, bread to the eater. And I call myself a sower of seed because it seems to be that particular phase of ministry God has given me to sow seed.

So the word has that very necessary function of imparting a seed into the hearts and lives of others. And that as God waters that seed, then it will bring forth in due course, in due time. So we thank the Lord for the rain.

It's the intent of the Lord to bring forth something in the earth. The rain of God comes from God's heart and his intention is to water the soil. But the rain is not the ultimate.

The rain is necessary, but God always looks forward to the fulfillment of his ultimate desire. And so he wants you and I to consider God's ultimate desires. What does he really have in mind when he sends the rain? Well, not just the rain, but the ultimate desire is something else.

So it's a day, I believe, when God wants to urge us forward unto fullness, unto fullness. The fullness of Christ, of course, but fullness, not falling short of God's intention in us, through us, and for us that eventually we'll come to that fullness. God's people are slow to apprehend that because God does move in various ways of blessing and it's so good somehow unless the Lord continually brings us to places of need.

We don't see the necessity of any more than what he's done. And God will continually work in his church until he brings us to that fullness that he has in mind. And so the principles of coming to fullness, I believe, are all through the word of God.

But let's look at it from the standpoint of Genesis and Revelation. Genesis and Revelation. Genesis the beginning.

No doubt you've all been taught that Genesis is the book of beginnings, where practically I think you might say all truth in some form or another is found there in Genesis, in seed form, and Genesis means beginnings. And so the seed of truth is there in Genesis. First man, the first bride, the first covenant, and the first sacrifice.

Oh, there's so many things. First priesthood. It's all there in Genesis, but God's intention throughout the rest of the book is to bring forth the unfolding of that which is in Genesis, further development of it through many phases of his workings in God's people until we come to Revelation, which is a book of completeness, a book of fullness, a book of harvest, when God brings to a conclusion the ending of God's work in the earth.

On that particular phase of his dealings, God brings to a conclusion, to finality. And so all in between, God is concerned about leading his people from one phase of his dealings to another until finally he brings his people to that final desire that he has for them, the consummation, the conclusion. So the book of Revelation is a book of sevens, seven being that number of completion, seven candlesticks, seven stars, seven eyes, seven lamps, seven thunders, seven seals, seven last plagues.

What is it? It's God telling us he's bringing things to a conclusion. So God must continually remind us of that. And because we're dull of hearing, he will bring us into various experiences that will cause us to examine our hearts and lives and seek God afresh, and if so be he can lead us further.

But as it was in Israel, so in the Church. God does a certain thing and we don't want to go any further. This is wonderful and this is where we will stay.

But if we stay in any situation where God has blessed us, sooner or later the cloud of God moves on, and the experience that we once had becomes dry and we find ourselves in barren places and we don't understand it because didn't God move in a mighty way and wasn't there a great working of God? And so the best it seems that the Church has is to continually look for something that God did before. Now, God did something wonderful back in the latter reign or Pentecost or the days of Wesley or the days of Finney, the days of Luther. And so according to our particular appreciation of what God did, Lord, restore those days.

Do something that you did there. Bring back those days. And so we read the histories of the great revivals in the Church and I enjoy reading them because God does bring us back to places of original commitment and original consecration to God.

He does bring us back to first love when we've missed it. But it's only coming back to first principles, coming back to certain basic principles. From there God would take us forward, onward, and do new things.

And it's hard for us to recognize that. We always want something that God has done before. Lord, restore that which we have lost.

Bring us back. Bring us back. Until the ultimate of restoration in the minds of most people is if God will restore that New Testament Church order that we have, that New Testament Church where everything was powerful and mighty and glorious.

And of course I believed that too one time, that God would restore the New Testament Church. And I thought that was ultimate. Until I began to realize that God never does restore original structures.

He wants to restore that spirit of repentance and humility and meekness. These things which are basic and these things which relate to the heart of Christ. He must bring us back to that.

But not to restore some former structure, some former system, some former working of God, but he wants to lead us on. And so I don't believe he's going to restore the New Testament Church as such, but there's basic principles there that we've fallen so far short of that God will continually remind us of those basic principles that were there that caused him to move in the way he did. But now we've come to the Harvest Church, that was a seed church, and the seed of course is good.

It's a seed that has the life of God in it. But God is not going to restore the seed, he's going to bring forth the harvest from that seed. So basically, Jesus was the seed that was planted in the earth 2,000 years ago.

And so it's Christ that we want. And God will bring us unto Christ, begins with Christ and he'll bring us unto Christ. And God's working in the Church these 2,000 years has been with that thought in mind, bringing us unto Christ, but unto the fullness.

Unto the fullness, so that the Christ who was manifested in the early Church brought forth a wonderful Church, all right. But now God wants the Harvest Church, the Harvest Church, which will be a Church that comes to ultimate fullness. So the Christ is the same, and we're not saying that Christ changes, we're saying that when God plants the Christ in the earth, God's intention is to change and change his people until we come to God's ultimate desire.

So the New Testament Church was wonderful. But you see, that was the seed, as it were, the beginnings. And I liken it to, say, a watermelon seed, a tomato seed.

It's planted in the earth. And in that little seed, there's everything that we're expecting in the day of harvest. Only it's there merely in its potential.

Everything is in the seed, potential. But it takes the sowing in the earth to bring forth the fullness, the fruit. And so it's there in the seed, all right, but God wants the fullness.

So fullness is a word that we find many times in the writings of the Apostle Paul, who was given the special revelation of what God was doing in the earth. He speaks about Christ having been enthroned in the heavens, far above all principality and power and might and dominion, every name that is named. And God made him to be the head over all things of the church, which is his body, the fullness of him that filleth all in all.

So that the body of Christ is that fullness. The body is the fullness of the Christ. It doesn't mean something better than Christ, it doesn't mean something different than Christ.

But the full expression of the Christ, the Christ who became a seed, now wants to come forth as the fruit. And so it's in that church that that fruit is to come forth, which is the fullness, the full expression of the Christ, who because he was faithful unto death, did not see the full desire of his heart while he was here in the earth. The full desire of his heart was to establish the kingdom of God in the hearts of men.

He didn't see that full expression of it. But becoming faithful unto death as the seed, that became to you and to I and to the world God's promise, that because he became faithful as a seed to fall into the ground and die, there would come forth a great harvest. And so we're looking for that harvest, and that harvest will come forth as the full expression of the Christ in the earth, the very full expression of the living Christ, who is no longer that one body in which the Father dwelt and lived and moved and worked when he was here on earth.

Remember, he said, A body hast thou prepared for me. And so in that one body, the Father lived and moved and manifested his glory. But then, as you know, he said, I'm not to be here for long, I'm going away.

But don't let your heart be troubled. And it took a long time for them to come to the realization that what Jesus said was true, that it was good for them, expedient for them, that he went away. That in him going away, that same spirit that was in him would now be multiplied a thousandfold, a millionfold in the body of Christ in the earth.

And so that's why it was good that he went away. And that's why greater works than these would his people do, because he went to the Father. Not because this people in the earth were to become greater than Jesus, but because in him going away, the same spirit that was in him would be multiplied over and over again in the body of Christ in the earth so that the body of God would no longer be the man Christ

Jesus.

The temple of God would no longer be the man Christ Jesus as he walked in the earth. He was the temple of God, the one in whom God dwelt. He was the body in whom God lived and moved so that that body would no longer be that one man, but he would be the head now of this body.

He who was the body in which God dwelt would now become the head of a greater body. Still the body of Christ, but now he's the head. No longer was he just that one man, the temple of God, in whom the glory of God dwelt as Jesus declared himself to be, the temple of God.

But now, ascended into the heavens, he's the chief cornerstone of an enlarged temple. So you see, God's purpose was fullness, and it was difficult for the disciples to realize that there could be anything better or more wonderful than for this Messiah to live and move in the earth and set up that kingdom here in the earth. It was difficult for them to comprehend that God could have any better plan than that, and it took a long time for them to understand it.

Yes, God did have a better plan. But as he was taken into the heavens and enthroned as a king-priest on the throne, then he could release his spirit in the earth that every member of his body would have that same spirit that he had. Not to make every member of his body a little Jesus, as it were, in their own right, but that corporately they would be the full manifestation of Christ in the earth, with Christ himself the head, corporately, so that individually none of us can attain to too much.

But we do have that life of the Lord Jesus. We have his life, the same quality of life, but it's only going to be corporately that we're going to see that full expression of the Christ in union, one with another. So that brings us to an appreciation for one another, and also realization that apart from my brother, I cannot amount to too much.

I can have the same life as Christ, and you and I individually can have the same life, but it's only in union with him that we will be able to come to the fullness. So in union with him, then, we discover that each of us are very, very limited. Finger, hand, foot, and ear, very limited.

But in corporate union with one another and with Christ, then we have the full expression of Christ, only multiplied, you might say a million-fold, because this body will be all over the earth. I'd like to emphasize that fullness, because I think sometimes we are charged with blasphemy and so forth for intimating that we're going to be like Jesus, not understanding that individually we can be nothing, even as Jesus took the position where he could do nothing except in union with the Father. So we're not going to be like a million little people like Jesus in our own right, but just limited and confined so that just as one member, one feeble member, we have the same life that Jesus had, but totally helpless except in corporate union with the whole body.

It's the whole body that takes on this corporate fullness. And so Paul speaks of fullness, Christ being the head of the body, which is the body, is the fullness, the completion, the completeness of him that filleth all and in all. And then writing again to the Ephesians, in chapter 3, he says, For this cause I bow my knees unto the Father, of whom the whole family and heaven and earth is named, that he would grant you.

Paul says, I bow my knees. It seemed, you'll notice in Ephesians, how he'll pause to pray because it's a high revelation and we can't embrace any revelation of truth except by the help of God, except by the revelation of the Spirit. And this was, oh, the truth was so tremendous, he would pray.

In chapter 1, I cease not to give thanks for you, making mention of you in my prayers, that God of our Lord Jesus Christ, so forth, would give you the spirit of wisdom and revelation to come to an understanding of this fullness. And then in chapter 3, for this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family and heaven and earth is named. There's a family in heaven, there's one in earth.

Family in heaven has gone on. There's a family in earth. And we're one with them.

And Paul says, you're coming to Mount Zion, to the city of the living God, the heavenly Jerusalem. And he goes on to say, to the spirits of just men made perfect. So we're one with them.

But we don't see them, and we don't pray to them, and we don't try to have communion with them in that sense, of trying to contact them. That's getting into things that are none of our business. But we just recognize there's a family there, and they're waiting for that day when we will be joined unto them as one family.

There's a family in heaven and a family in earth, but it's all one family. And Paul prayed that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints. And I emphasize that, because whenever Paul is talking about fulness, he includes all saints.

He never says that I want to come to fulness, never says that you individually can come to fulness. But that with all saints we might be able to comprehend. And that word, I understand, is even greater than the way we use it for comprehend, to be able to understand.

But I understand the word means more than that, to literally lay hold upon, apprehend, to receive and to receive fully. With all saints, you see, what is the breadth and length and depth and height? And to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. It's too much for us.

Paul had to pray that somehow we'd be able to grasp what it means to lay hold upon that fulness with all saints. We might be able to comprehend, apprehend, receive fully, completely with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge that ye might be filled with, the better word is unto. He's talking about a fulness coming in, God pouring in of a fulness until we come unto, until eventually as God's work is completed, we come, we're filled unto all the fulness of God.

You know, it sounds blasphemous until we understand that Jesus in the earth was said to be the full expression of God. In him dwelleth all the fulness of the Godhead bodily. And yet he laid aside, he laid aside, what shall I say, I don't know how to put it.

Paul just simply says he emptied himself, made himself of no reputation. The literal rendering is the Lord Jesus emptied himself. He just emptied himself.

So that on earth, though he was divine, we know all that, he was God. Yet he didn't come to walk on earth as God, but to walk as man in total dependence on God. So he was God with us because though he was God by nature, he didn't just walk in the earth as having the authority of God, but in total dependence upon God.

And perhaps we can't explain it very well, but he lived as perfect man in the earth, not drawing upon deity at any time of need or problem, slipping away from his human weakness and well, I'm God now, so I'll walk in the water, I'm God, so I'll heal the sick or raise the dead. But doing all these things as man only in such union with the Father that he could say I can in my own self do nothing. And the works that I'm doing, I'm doing in my Father's name, the words I speak in you, the words of the Father.

And so as a man, he just lived in total, utter dependence on the Father. And so with the body of Christ, it's not a case of coming to a place where we can say we're gods in our own right, we're little gods and we just have to develop that Godhead like they're teaching all over in the church. No, we have the same nature as the Son.

We're born of God. But the Son, in order to please the Father, had to deny himself and lay aside that Godhead glory as it were, that majesty of it, and live as a man in total dependence on the Heavenly Father and come to that place where he could do nothing. I can in my own self do nothing.

And so all that he did was simply the Father had a vessel, had a Son in whom he could live and move and express his glory. And so that's our position then, as individuals we're just a feeble member, and corporately we're just a body in whom the Lord Jesus Christ can live and move and so manifest his fullness his completeness, so that there'll be nothing lacking from this body that God is forming that was lacking to Jesus when he was here. In himself, totally helpless to do anything, but because he lived in harmony, in union with the Heavenly Father, he did whatever the Father showed him to do.

So Paul says that God wants to bring us to that place in union with the saints, not independently one from another, but in union with the saints, where we come to that fulness, where we know the love of Christ which passeth knowledge and literally filled unto all the fulness of God. And if we can appreciate the fact that God the Father revealed himself in the Lord Jesus in everything that Jesus did and said and taught, all the works that he performed, all that Jesus was doing was making himself a human vessel through whom God the Father could live and move and manifest his glory, then we can get a little understanding of what he means when he says he wants the body in union with all saints and with him and filled with the love of God, apprehending the fulness of God's love to come to that place where we're filled with the fulness of God himself in the earth, God's place for his body. So God is working towards this fulness.

He wants this fulness to be revealed. And so when he ascended unto his heavenly throne, he did it on purpose. It was the will of the Father, and the purpose was glorious, that having ascended to the heavenly throne he would be able to release that same spirit that he had into this body in the earth.

That same spirit in which he lived and ministered in the earth, he'd be able to release it to this body in the earth. And so he said, it's good, it's expedient for you that I go away. Because if I don't, then this comforter will not come unto you.

But if I depart, I will send him unto you. When he has come, he will reprove the world of sin and of righteousness and of judgment. And so we see why the church of Jesus Christ is not making any real impact on the world about us.

Oh, I know some boast and they think they are, but we're not making any real impact on the world. Why not? Because only the Spirit of God can reprove the world of sin and of righteousness and of judgment. We can preach all the sermons and write all the books and condemn all that's going on, but we're not doing anything to bring a vital reproof to the world about us concerning sin and concerning righteousness,

concerning judgment, for the simple reason that the Holy Spirit has not been released within us to fulfill his office work.

You say, why hasn't he been? Because he must find this vessel that he had in Jesus, a vessel that is totally committed, totally yielded to the will of the Heavenly Father. And because Jesus had become that vessel, not because he was divine by birth, but because as a son he had learned obedience, and he survived the temptation on the Mount of Temptation. Perhaps we won't touch on that much tonight, but the temptation was because you're the Son of God.

Prove you're the Son of God. Do something great. Perform miracles.

Turn the stone to bread. Jump off the temple and let the angels hold you up. Tempt God.

Put God to the test. Take the kingdoms of the world if you're the Son of God. All those tests which the Church has fallen victim to, trying to prove their deity, trying to prove that they've got something.

They can do things. They can take over governments. They can take over the kingdoms of the world.

They can turn stones to bread. They can fall off the temple. They can put God to the test.

They can tempt God. Jesus said, Thou shalt not tempt the Lord thy God. You don't put God to the test like they're telling you to do.

Test God. Prove God. Put him to the test.

And then you're supposed to do something to test God. You don't do that. Jesus didn't do it.

Just do his will. And when we do his will, we'll prove God. Prove me now herewith, saith the Lord.

We prove God, but we don't tempt him. We don't test him. We don't perform, try to perform miracles just to make a show of it, or even to supply a need.

Oh, there's, we can't go into all that. But Jesus had to go through that great temptation in the wilderness before the Father would let him go forth into the world in that great anointed ministry. He no sooner received that anointed ministry when immediately we're told he went into the wilderness, led by the Spirit into the wilderness.

Mark's gospel, it's more forceful than that. It says he was driven by the Spirit into the wilderness. Comes out of the waters of Jordan and driven into the wilderness by the Spirit.

God would not let him go forth without having tested him, proved him. It's so sad when a young convert comes in, you know, maybe he's been in the world, maybe he's been a great musician or an actor or something. Oh, it's wonderful to have a converted actor or actress or something, or a converted rock star.

The way he goes in ministry, unproved, untested, untried. God doesn't do that. Man does it.

Prove to the world what you've got, you know. God doesn't do that. His only son, sinless, had no sin.

God wouldn't let him go forth in ministry until he was tested and tried in the wilderness, fasting for 40 days, and he had no sin. You say, well, he couldn't fail then. Oh, yes, he could.

Didn't Adam fail when Adam had no sin? Sin is not a part of human nature. It's something that came in because of the fall. But everything that God makes, he reserves the right to test and to try, even the angels.

Adam was tested and tried and fell, but the last Adam, the Lord Jesus, going through a similar trial, he overcame. He didn't have sin nature, no, but he had a will. And it was a temptation, it was a test, and he overcame.

And so then he was able to go forth in ministry. That didn't mean his temptations were passed. All through his ministry, all through his life, he would be subject to great tests and trials of one kind or another.

So think it not strange then that God might give a mighty anointing, a mighty gift, and it might be a prophetic word, thus saith the Lord, my son, my daughter, this and that. That doesn't mean you're all set to go. I think we should pray.

I know I did. I wonder sometimes, you know, if I should have. I used to wonder.

I don't now. Lord, don't send me forth in ministry until you know that I will not make shipwreck. When I was 19, I think, I prayed that, thinking it might take two, three, four years.

But nevertheless, looking back, you see, my vision then was a little obscure. My vision was ministry. And I know how you feel, some of you younger people.

You love God. You see the tremendous need in the world. And you know that they just need the gospel.

You know the Word. You study the Bible. I just must go forth.

And God honors that love we have for people and all that. But let's just recognize that to be sent of the Lord in God's time, we can accomplish far more in one day than you could accomplish in a whole lifetime of ministry. Let's recognize that.

You say, well, that's a little far-fetched. Maybe. But the Lord reminded me one day that Moses, you know, zealous young man.

I call him a young man, the age of 40. Zealous for God, zealous for the children of Israel, anxious to go and deliver them, tried. And he had credentials.

He was brought up in the court of Pharaoh. So he had some inside knowledge on the affairs of Egypt. And he was a wise man, had a lot of power.

And he was close to Pharaoh. And he was well-liked. And he thought, maybe God has put me in this position so that I can help my brethren.

Well, you know the story. How he tried and failed and went off into the wilderness where he remained 40 years. And that dream of delivering God's people seemed to no doubt recede and recede until you almost, I think I could almost say, no doubt the vision was so far from his mind he just considered his life was a failure and gave up on the vision.

But having come to that place, he was prepared then of God with the task that God had him to do. The greater the task God has for you to perform, the longer will be that period of preparation. But the thing I

started to say was this.

In one single night he delivered the whole nation. In one single night. Delivered the whole nation out of Egyptian bondage.

Something that he had dreamt to do 40 years before. God had given him a little success. I suppose he would go on killing the Egyptians one after the other to finally be able to reach his people.

God says, no, I'm going to perform something mighty that you can't even conceive of. And God let him just try and fail and go off into the wilderness of Midian, a completely broken, disappointed man. And then I think in those 40 years, as some have said, to unlearn all that he'd learned in the school of Pharaoh.

To unlearn it. That he might be a vessel, humble, broken, meek. Like the reed he carried in his hand.

Like the stick he carried. So Moses, I can't, Lord, you know I can't. I can't even talk.

Yet at one time he was eloquent in words and in deeds. Call anybody else, Lord, but me. And all the while, God had no thought of giving up.

God had found, God wanted that kind of a man. But as long as they say, Lord, I'm ready to go. Just let me hear a whisper.

I'm just ready to run, Lord. But I just want to know your will. Lord, please give me a call, please.

But when he'd come to the place, he'd say, Lord, I can't do it. And God says, he's ready now. What's that in your hand? Oh, just a stick.

Cast it down. And so just where he was, he was just that rod, as it were, just that dry stick. It's that that became in the hands of God, the rod of God, by which he would not only judge Egypt, but deliver the people of God.

So it's just one little example, but it's a very wonderful example of how God, when he would bring forth a vessel unto honor, to use him for his glory, he'll first of all drive that man into the wilderness, test him, try him, prove him. But having broken that vessel, he'll have a vessel he can use. It's the story of Moses, it's the story of Joseph, it's the story of David, it's the story of Paul, it's the story of Jesus, it's the story of God's people in all ages.

That God does not require my talents, my eloquence, my strength, my wisdom, my knowledge, but that God somehow has to bring that to naught. That it might be his strength, his power, his knowledge, his wisdom, has to bring to naught. He has to so work in us that the outer man is weakened, that we cannot trust in our wisdom, we cannot trust in our strength, we cannot trust in our education or in our knowledge.

It's devastating when God gets that devastated vessel and God says, no, perhaps I can use you. And so may the Lord enable us all to have that desire to be a vessel unto honor, a golden vessel, a silver vessel unto honor, sanctified and prepared unto every good work. There's the word prepared again.

It's the key word for this day, prepared. Once a prepared people, because we don't know our own hearts and because we don't know the great working that God must do in our hearts, we don't think preparation to be anything that's so wonderful. God, you can prepare me and send me out.

All I need, Lord, is your anointing. You can give me that and send me forth. Well, God wants a little more than just to pour his oil upon us.

He wants that pure anointing. He wants that holy anointing oil. And somehow we don't appreciate the working of the Lord.

We don't appreciate the anointing of God that's required to bring forth that holy anointing oil in his people. We think, well, we just need the anointing. But no.

Before that priest was qualified to go and minister in holy things and be that priest that could go in to the holiest of all and stand before God, stand in God's presence and receive a living word for God's people, he had to be anointed with the holy oil. But there was more to it than that. He had to go in there and stand before Moses at the laver and have his old garments completely stripped from him.

He had to put on new garments. He had to put on priestly garments, a robe, a nepheth, a cloak, a holy mitre on his head, a breastplate, with urim and thummim in the breastplate. He had to be clothed with that.

But he had to, first of all, be stripped of his old garments and washed. When we see some of these types, we can understand why many, many people can go forth in the church and do great things and have power and glory. Maybe have healings, maybe build up churches and do all of that, but they're not doing anything by way of bringing people unto that vital union with Christ, bringing people unto fullness.

They're not doing anything in that area. That's the one thing that God's heart is set upon, bringing people unto that fullness. So you see great men preaching, evangelizing, building big churches.

I'm not just criticizing all that goes on, but we just know as we see things that there's so much that's not like Christ. It amazes us a little. We see the ego there, we see the flesh sticking out all over, and yet we know God seems to be blessing.

But when you see it, they're clearly shown here in the type that the pure anointing that God wanted was an anointing that would come upon a man who was cleansed, stripped of his garments and cleansed, and then clothed with the garments of beauty and of glory. God calls them garments for glory and for beauty, clothed upon with those beautiful garments of righteousness and humility and meekness and love, patience and mercy, clothed upon with those garments and then anointed. What a difference when God has succeeded in getting his people into that kind of a place where we're cleansed and stripped of our old garments and then clothed with the garments of Christ and then anointed.

What a difference. And even the anointing had to be prepared according to the art of the apothecary. It wasn't just so much olive oil.

It was oil mingled with myrrh, sweet cinnamon, sweet calamus, cassia. It might become a holy oil. Solomon said in one place, dead flies cause the ointment of the apothecary to send forth a stinking savor.

It was holy oil with myrrh. It speaks of suffering, bitterness. And no man has that real anointing of God unless he's known bitter experiences.

Hannah says I'm a woman of great grief, cried unto the Lord out of the bitterness of her heart. And Ezekiel had to take the book and eat it and as he chewed on it, it's so wonderful, God's word is so wonderful, as he causes us to eat of it and chew it. But when he swallowed it, then it became bitter within.

So we like mulling around the good word of God, but God wants us to begin to eat the book. And then that will become a bitter experience within us. I don't mean that it will make us bitter.

It will become a bitter experience to drive out all the bitterness. But he puts us in the divine apothecaries and mingles with the oil. God wants to anoint his people with this holy oil, you see.

And we have to see that it's a holy oil according, compounded after the art of the apothecary. And only the apothecary could mix this oil to bring forth that holy ointment. And only the divine apothecaries of God are able to so mingle in our lives, myrrh and cinnamon and calamus and cassia, that the fragrance of Christ will come forth.

Cinnamon, I'm told, means uprightness. So God wants a people who will love righteousness, hate iniquity. Sweet calamus, I'm told, speaks of a, it's used once, the word's used for the branch of the candlestick.

So he wants a channel through which the oil might flow. Cassia speaks of a, the word means shriveled up. And so he'll cause his people to become so barren and dry and shriveled up that we feel we're good for nothing.

So it speaks of brokenness, bowing down, humility, meekness. And so all these ingredients, only God knows what you need in your life to bring forth that holy anointing oil that he has for you. And so in the apothecaries of God, God will apportion out to his people the oil, the myrrh, the cinnamon, the calamus, the cassia, according as he sees fit.

Some of it very bitter, but fragrant. And God wants the fragrance to go forth from this holy oil. Well, I didn't intend to get into that.

But you see, there's more to the anointing, they're just coming and getting an experience. Something God has to work in his apothecaries as he deals with this. And then as that's poured on the head of the high priest, he was crowned with holy oil.

In one place, the priest is said to have the crown of the anointing oil upon him. There's a great desire in the church to get crowns. We're kings.

We're kings. We're the kids of the king, the king's kids, and so we want everything that's coming to our king. And they don't know, apparently, that when John said, we're kings and priests, he was saying, we're a kingdom of priests.

That's what he was saying. We're a kingdom of priests. Time enough for you and I to hope for that power and authority of a king.

He wants us, first of all, to have the mind in us that was in Christ Jesus, who, though he was a king in the form of God, became a bond slave and a servant and learned obedience and became obedient to death, even the death of the cross. So that's how he got kingly authority. First of all, God had to have a priest.

He's been reigning now on the throne for 2,000 years, but his ministry has really been that of a priest on behalf of his own. He hasn't yet risen up to completely subdue all nations and put all evil under his feet, because God hasn't given him the permission to do so. God told him to rule in the midst of his enemies.

He promised him that the time would come when he'd have a willing people. Thy people shall be willing in the day of thy power. So the ministry of Christ in the heavens tonight is for this body and the earth.

He will not cease interceding for us until he has brought forth that which is the desire of God's heart and which is the purpose for which he rules as a priest in his throne, to bring forth the fruits of his intercessory work in a people in the earth. So that's what John 17 is all about, for this people. Pray not for the world, but for this people, those whom you've given me.

Father, you've given me all power over all flesh, he said, that I might give eternal life to this people. He says, eternal life is knowing you, Father. That's eternal life.

He goes on to say, the glory thou has given me, I've given them. That they might have the same relationship with me that I have with you, in order that when that comes to pass, the world will know and believe that I'm the Son of God. So Jesus will not relent on that.

He will not give up on that. He continues to intercede as our high priest until this has been accomplished in this people that are in the earth, that in the day of his power, he'll have a willing people. Heirs of God and joint heirs with Jesus Christ, who is King and Priest in the throne after the order of Melchizedek, who is King of Righteousness and King of Peace.

So you see, as priest on the throne, he prays for us that we might come to this fullness. And to bring us to this fullness, he prayed the Father that the Father bestow gifts on his people in the earth. Wherefore, he saith, when he ascended on high, he led captivity captive and gave gifts unto men.

He ascended on high and was enthroned at the Father's right hand to give gifts unto men. But what were the gifts for? He gave some apostles, some prophets, some evangelists, some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. So because he's a King and a priest on the throne, he was able to send forth the Holy Spirit, and not only the Holy Spirit, but ministry gifts.

The Holy Spirit coming upon certain individuals to make of them special ministries, apostles, prophets, evangelists, pastors, teachers, not to exalt them in the earth, which seems to be the thought. You're the body of Christ and we're the ministry. But he was sent to give these special ministries that these ministers might bring forth other ministry.

He gave these ministries for the perfecting of the saints for the work of the ministry. And so as they minister and they bring the saints of God into a maturity in God, then they become the ministry to the Church. So that any apostle, prophet, evangelist, pastor, teacher who does not have as his ultimate objective bringing forth a people who will be able to minister Christ in our midst, has failed in its objective, has failed God.

God put those special ministries there to make ministry of the people, to edify the body. There's no thought of that in most places in the Church. Come to church and we'll priest you, we'll teach you, you just pay your tithes and we'll build temples and churches, sit there.

No thought of the people becoming a vital ministry in the body to impart Christ to those about them. And that's the purpose of ministry, to bring that forth, to edify the body till we all come to Christ. We come in the unity of the faith, in the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

So there it is again. God's way of bringing us to fullness, sending forth his Spirit, special ministers, apostles, prophets, evangelists, pastors, teachers. I only say special because I mean it's not that he sends

many of these, but he designates certain ones with this so that they can minister from the throne room, the living Christ to others, to make the whole body to be a vital ministration in the earth.

So that if we're not evil, or if we do not have that vision of so imparting Christ to the people that they might be a vital ministration, we've failed. And that's the thought, you know, these are the apostles, do what they say, obey them. And there's no real true ministry that does not minister in union with the Holy Spirit.

Because Jesus was our example and pattern, and he refused to minister out from his own being as the Son of God. He would only minister in union with the Father. And so when he ascended, he said, I'm sending you the Spirit that the same Spirit that functioned in me will function in you.

And when the Spirit of truth has come, he will lead you into all truth, for he will not speak of himself, which means he will not speak out from himself just because Jesus didn't. Jesus would not speak or work out from himself. He spoke out of that union with the Father.

And so he said, the Spirit of God, when he comes, he'll speak the same way. Not out from himself, but out of union with me. He shall take of mine and show it unto you.

Isn't it awesome to consider that the Holy Spirit coming into the world, comes into the world to abide in a people in the earth with this awesome responsibility laid upon him that he cannot speak out from himself, but only what he hears. The apostles figure because they're apostles, they can teach and travel and establish churches, do anything they want because they're an apostle. And the chief apostle, when he was here, couldn't do it.

And the Holy Spirit comes into the world in Jesus' stead to be everything that Jesus was when he was here, and he can't do it. The apostles think they can. God is requiring, he's going to require of his ministry in this hour, that they come to such a place of commitment to the Lord that the Holy Spirit will be released to fulfill his office ministry.

He has not been released to fulfill his office ministry. His office ministry is to take from Christ and to send it forth. Not to do things on his own, but to take from Christ and give it to God's people.

He can't do it until we become that instrument that are so committed to God that we will not speak out from ourselves or minister out from ourselves or work out from ourselves, but that God has so worked in our hearts and lives that divine operation of the Spirit that we will become subservient to the Holy Anointing oil. We'll be restricted by the Holy Anointed oil. We'll come under the confinement of the Holy Anointing oil.

You say confinement? Yeah, confined to the Holy Spirit, confined to God, confined to the Anointing. We don't like the word confinement. We don't like the word.

But can you just stop and think a little of what I'm saying? Confined to God? One minister said God wants us to reduce us to God. We don't like being reduced. But can you imagine what it means to be reduced to one who is pure and holy and powerful and mighty and true, one in whom dwelleth all wisdom and knowledge and majesty? Reduced to him? But our humanity has to be reduced to that because in ourselves we want to be independent.

We want to be a God in our own right. God wants to reduce us, but reduce to God. Can you feature of such enlargement as that? Can you, can you begin to comprehend a little of the enlargement and the freedom that we come into when we're reduced to God, reduced to his Spirit, reduced to his Anointing?

But it is a, it is a reducing and it is a confinement because we just can't do what we want.

We've got to come under the Lordship of God's Holy Spirit. And is that slavery? Is that bondage? To come under the Lordship of God's Holy Spirit? That's true freedom. Only then will we know true freedom.

Only then will we know true rest. So Jesus said, Come unto me all ye that labor and are heavy laden, the people who are burdened down with ritualism, temple worship, all the grievous burdens that they were being laid upon, and to keep this temple going for the glory of God. Come unto me all ye that labor and are heavy laden, I will give you rest.

How? Take my yoke upon you. That sounds like work. But Jesus says, Take my yoke upon you and learn of me.

There again, learn from me. Learn from me. For I am meek and lowly in heart, and ye shall find rest into your souls.

So there's rest in the yoke. Yoke speaks of hard work, but in the yoke of Christ there's rest because we have nothing to do but what he is performing. I know we haven't come to it, but this body of Christ that comes into this holy anointing oil is going to know that kind of a rest and that kind of a fullness, kind of a completeness.

We have the same anointing that Jesus had, only this time distributed. So we have the picture in Psalm 133. Behold how good and how pleasant it is for brethren to dwell together in unity.

Those psalmists in the book of Psalms, they were prophets some of them. Only as we see that can we make sense out of some of the things they said. Behold how good and how pleasant it is for brethren to dwell together in unity.

No doubt they start to sing that when they see the throngs gathering for temple worship. Suddenly the Spirit says, it is like the ointment on the head, even Aaron's head. It flowed down the beard and even to the skirts of his garment.

As the Jew of Hermon, as the Jew that rested upon the mountains of Zion, for there the Lord commanded the blessing, even life forevermore. So when you see the picture, Paul says, Thou hast been anointed with the oil of gladness above thy fellows, because you loved righteousness and hated iniquity. Therefore God hath anointed thee with the oil of gladness above thy fellows.

So the totality of the holy anointing oil has been poured on the head of Jesus. You and I don't have the totality, but in union with Christ and in union with the body we do, because that oil flows down the head, down the beard and down all parts of the garment. So that every part of the garment gets its portion and together they have the same anointing that was poured upon the head of Jesus.

So writing to the Hebrews, Paul says, let us go on. Let's go on to perfection. Not laying again the foundation of repentance from dead works and faith toward God, teaching of baptisms and laying on of hands and resurrection of the dead, of eternal judgment.

Foundation principles. He said let's go on from there. Not forsaking it, not neglecting it, not doing away with it.

But that's foundation. Let's go on to God's intention. God's intention is that upon that foundation there's a super structure that arises.

All these things that God has done in the church have been in God's intention to bring us unto this fullness. And before closing, I just want to mention what Paul brings out here in Hebrews 6, verse four. For the earth which drinketh in the rain that cometh oft upon it.

We mentioned how that God's word cometh to the earth as the rain from heaven to bless his garden that it might bring forth herbs, that it might bring forth seed to the sower or bread to the eater. It's the purpose of the rain. And Paul says the earth then which drinketh in the rain bringeth forth herbs, vegetables, meat for them by whom it is dressed and receiveth blessing from God.

But that which beareth thorns and briars is rejected and is nigh unto cursing whose end is to be burned. Do you hear what God is saying? That this rain from heaven on God's garden is intended to bring forth vegetables, fruit for the gardener. But if it brings forth instead of fruit, if it brings forth thorns and briars, it is rejected.

Isn't that a most awesome thing that the rain from heaven will nurture either fruit for the glory of God or it will nurture briars and thorns? It will nurture it. That's something that we have to pay heed to because the thought is, oh, God's gift is there working in that brother and I know he seems to be egotistical, seems to be carnal, a lot of things, but look at the wonderful things he's doing and we can't add it up until we realize that God's gifts upon his heritage is not God's ultimate desire. God's gifts upon his garden are to bring forth fruit.

That's not his ultimate desire, that you and I have his gifts and blessing, prophecy, speaking in tongues, words of wisdom, knowledge. Any other gift you could mention? That's not God's ultimate desire. He gives that to bring forth his ultimates.

He gives the apostles, that's not the ultimate. He gives the apostles and prophets to nurture the people of God with truth that they might become a vital ministry in the body. Gifts aren't ultimate, it's to bring forth something else.

The rain, we need it, we've got to have the rain. But the harvestman looking down, he says, I know they need the rain, but what I'm looking for is something else. So that if we do not, if we do not have the rain, walk in obedience to the Lord, that very blessing of God upon our lives can bring forth thorns and thistles.

It doesn't come from the rain, but the rain nurtures it. The rain will nurture it. And if these carnal things are not rooted out, that rain from heaven will nurture it, bring forth weeds and thorns and thistles, because that wrong seed was not dealt with.

And those weeds were not rooted out. They'll nurture it. Those are frightening things.

But we're seeing it. We're seeing it happening in the church. So the warning is to you and I, not to regard God's blessing lightly, or think that because God blesses us that he approves of what we're doing, but to know that the blessing of God is intended to bring us to repentance.

Paul says, don't you know that the goodness of God leadeth thee to repentance? That's God's intention, to lead us to repentance. Lead us to that place where we're constantly in that state of repentance, where, Lord, we just want to be changed. We want to be changed.

We want our minds to be changed. So the husbandman, the gardener, he's looking for fruit, and that's all he wants in end time. We're talking about fulness.

We talked about the body coming to fulness. There's many pictures of what God's doing in the church, many pictures. We're the army of God.

God wants a people put on that whole armor, totally equipped to face anything the enemy can bring against us in this day and hour. He wants a body to come to fulness, the fulness of Christ. He wants a temple that comes to fulness.

He wants a priesthood that will come to fulness. All these speaking in different aspects of the work that God will do in this day of fulness. All perhaps the same, but each one giving us a little different understanding of what God is doing.

Coming out of the holy place where we are into the holiest of all. A holy place, a place of ministry, a place of gifts, a place of anointing, a place of worship, at the altar of incense. But there's a holiest of all realm.

That's the altar, not this room. This is to lead us into that. This is to prepare us for that.

And so is a garden. Jesus said, the kingdom of God is like unto the sea. The springs are first the blade and the ear and the full corn.

So God wants a people that will go on from the ear, where there begins to be a little of the formation of the Christ and we settle for the part. He wants us to go on to the fulness. After that, the full corn in the ear.

Fulness is what God wants, no matter how you look at it. And he's made provision. He's made provision by his blessed Holy Spirit in the church.

He's given that precious gift to his people. And along with that gift, ministry gifts, till we come unto the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That's his desire.

So I think we have to know what God desires if our desires are going to be right. If we know what you want, then Lord help me to so commit myself to you that I will desire what you desire. Basically it comes down to you and I surrendering our will to God.

Lord we just want what you want. And we have God's assurance that if we truly desire to do God's will, we will know what that will is. We truly desire it.

I know we say sometimes, well I just don't know God's will. If I just knew God's will, I'd do it. And as a matter of fact, we're in God's will, but we don't like it.

And we don't think it's God's will because we don't seem to be fruitful, don't seem to be doing much. So this couldn't be God's will. If I was out preaching, yeah, that'd be God's will.

And the Lord has placed us where we are, told us to abide in that calling where we are. And that's God's will, but Lord show me your will, Lord. Show me your will.

Did I tell you, I forget where I've told little of my own experience from time to time. But the Lord would give me that scripture in my camp. What O man, doth the Lord require thee but to do just this and love mercy

and walk humbly with thy God.

As I sought the Lord for his will as a young man, I wanted to know God's will. Because all, the only vision I had was fulfilling a ministry. And God would give me that scripture.

Over a period of several days, I would get it off and on. Same scripture. And I wondered too how I'd get it, you know, two or three times like that.

I thought God was speaking to me, so I thanked him for it. I never really heard what he was saying, I don't think for 25 or 30 years. That God was telling me there's only one thing he wanted of me in life, that was to walk with him.

What O man, doth the Lord require thee but to do justly and love mercy and walk humbly with thy God. That's all he wanted of me. And I, yeah, I know Lord, but what do you want me to do? And why does that seem small in our eyes? Because we just don't know the majesty of our God.

Suddenly it dawned on me, could there be any higher calling in this life or in the life to come than to walk with God? Can you conceive of anything higher than that? The reason we don't think it's so wonderful, we just don't know, understand the beauty of our God. And the simplicity and the glory of a life that you could live just walking with God. I'm not saying I did it or appropriated it, but he declared his will.

Eventually I was prepared, forget ministry, forget traveling, forget everything, but Lord let me hear your voice, let me walk with you. Just be senseless to know what you want. So that's what I mean when I say God wants to clarify our vision.

He might, he might indicate, you know, that you have a certain calling to fulfill as he did me, as a human being. But that's not to become our vision, you see. The vision is coming into union with him, walking with him, and then that other will take care of itself.

Maybe not in the way we would like, maybe not as quickly as we would like, but in God's plan and purpose, it'll be at the right time. So I just encourage you, walk with God. Don't lay that aside for something that you think is better than that.

Walk with the Lord. You'll have pressure put on you. I had a certain amount of pressure put on me, particularly one minister friend.

George, you know, the church needs this ministry. Here you are sitting there doing carpenter work and raising a family. The church needs your ministry.

He says, yes, and I don't know if I told him. I don't think I had the answer then. Yes, I know the church needed my ministry, but until the church knows it, I can't help them.

I can't help them if they don't know it. Well, I told this one brother, I said, God has my address. I told the Lord I'm willing.

Lord, whenever I'm ready, you know my address. And so he used that once when he was out preaching. Someone asked him about George.

Well, he told me George, God knows his address, and he's sitting there hammering nails. And he sort of used it in that way. And he told me he used that illustration once in preaching.

I said, against me or for me? Well, he laughed. I guess it was against you. And I would say, surely if I can hear his voice, I'm willing.

Surely if I'm in a place where I'm walking with God, where I can hear his voice, I'm willing to go if God will speak to me and tell me. I'll know his voice if I wait before him. And the thought seemed to come, yeah, but then maybe the Lord is trying to tell you, you can't hear.

And then the answer came back. If I'm not in a position where I can hear God's voice, I'm in no position to go out ministering to people. So God does know my address.

I believe he sent me down here too. So may the Lord encourage your hearts and lead you all the way. Lord bless you.

Oh, yeah. Well, you know, even though you feel the Lord led you this way, here just five or six years ago, when he was up our way, I was still carpentering. The Lord says, no, he says, you've been under pressure at times to go forth and minister.

And God will send you forth in due course. But right now you're right in his way. So I thank the Lord for that confirmation, because even though you feel it in your heart, you know, pressure comes and maybe I'm going to miss out.

But I still say, though I had thought as a young man that I'd be ministering all my life, not thinking I'd live to be this age, thinking the Lord would have come a way back 30, 40, 50 years ago. But whatever life I had, I figured I'd be in full time ministry all my life. I told the Lord not to let me do it, but he knew I was prepared.

And I can truthfully say, I'd sooner minister one day in that anointing of God, in that pure anointing, than to minister a lifetime in my own strength. And furthermore, that God is able to do more under that pure anointing of God in one day, than he could accomplish in a whole lifetime of just hitting this and trying to do something commendable to God. I hope I haven't dampened anybody's zeal, but I hope that the Lord will replace that zeal with the zeal of the Lord.

Because it's going to be the zeal of the Lord of hosts that's going to magnify the name of God in the earth. Zeal of the Lord of hosts. So he has to take away our zeal before we can get his.

Has to take away the thunder from, was it James and John, the sons of thunder? Before they can thunder forth the word of the Lord. Got to show Peter, James, and John that they're poor fishermen. And they fish all night and can catch nothing, until they go God's way, cast the net on the right side, before he can make them fishers of men.

So he chooses these characters, I know, not to use their talents, but to show them that your talents won't work in the kingdom of God. You've got to learn to fish all over again. You've got to have a new kind of thunder.

You just can't start calling fire from heaven. You've got to have the fire of God working within you. He chose a zealot.

Simon, a zealot? They were the political activists. They wanted to get some action. They wanted to get into the government.

And by the governmental decree, you know, try and get this kingdom going. Jesus chose one of them, but he had to take all that zealot away from him. Show him that the kingdom of God was not like the kingdoms of men.

So the Lord chooses, not because of our talents, but to bring our talents to ashes. That out of the ashes of our own endeavors, he might bring forth his own beauty. God has great things ahead.

Might be too much trial and testing and perplexity along the way, but he encouraged. I'm not saying you're going to have to wait 50 years like I did. I don't think you are.

I don't think there's that much time left. I'm only declaring some of these principles. And then I'm reminded that the new generation come into Canaan, the whole generation, old and young alike, little infants, little children.

And that God wants to bring the family of God into this life in the Spirit. That's what Canaan is, a life in the Spirit. That prepared life, prepared of the Heavenly Father, that nothing we do really but just to walk in harmony and in union with the Holy Spirit, who blows where he will.

You hear the sound, but you can't tell when she cometh with her, he goeth. You can't predetermine how God is going to move. We just know God's going to do certain things.

We see that, but we can't predetermine the strange things that God might do. God keeps that a secret in his own heart. We don't need to know, for it's not in knowing how God is going to move that we can condition ourselves to be ready.

It's simply by seeking to walk with the Lord and doing his will and walking in the Spirit, so that when God moves, if we're in the Spirit, we'll be there, we'll be ready. May the Lord bless you. I want to just pray for you all.

Dear Heavenly Father, I do thank you, Lord, for this little company of people here that you've called unto yourself in this particular fellowship. We might gather together from time to time and worship you and meditate upon your word and exalt you. Lord, we just pray that these two days, Lord, might have been something that will have implanted something in their hearts that will bear fruit in the days to come.

That it will be a new determination to walk with you, a new commitment, a new enlargement of the vision, a new love for you. Whatever, Lord, that the word that has been sown will not have fallen on poor soil, but on good ground. It might bring forth fruit unto eternal life.

We know, Lord, that there are no doubt many questions, many perplexities, trials as to the way in which you have led them. We just pray, Lord, that you'll give them courage and confidence to know that it is the Lord that has led them this way to prove them, to try them, to test them, and to prepare their hearts for the days that lie ahead. Above all, Lord, that Jesus hold them under the canopy of your anointing.

In the midst of a world that's going to be flooded with great deception, that there will be a people in the anointing who are free from it all because they're abiding in that holy oil who is truth, who is life, who is righteousness. So, Lord, increase that anointing, we pray, in the midst of this people and cause them to desire the purest anointing oil. That as you prepare in your own apothecaries the ingredients for their life, that out of that, out of that cinnamon, out of that cassia, out of that calamus, out of that myrrh, whatever it might be, Lord, according to the proportions which you have made out to them, there will come forth that

sweet fragrance of the Lord.

When they do go forth in your name, it will be to break the yoke, to preach deliverance to the captives and the recovering of sight to those that are blind, to proclaim the acceptable year of the Lord and the day of vengeance of our God, to comfort all that mourn, to give unto the peoples of the world the beauty for ashes and the oil of joy for mourning and the garment of praise for the spirit of heaviness. That they might be called trees of righteousness, the planting of the Lord, that you might be glorified. Thank you, Lord, for this great hour unto which you have called us.

We just pray, Lord, that you will continue to go before us and give us grace to follow. There might be a development of that bond between one another and between them and their Lord. Together, Lord, in the day of your visitation, there will be a coming into a great fullness of Christ, which as yet we can only see in part.

But that glorious day, Lord, when the body of Christ will come into that divine fullness where the anointing is that which covers us and by which we are led and in which we walk. So we commit them unto you, Sister Louise, whom you have placed here, Lord, to help them along the way and encourage them and lead them. We just pray, Lord, that together they will flow together in the great river of life in this hour.

That great river of life that comes from the throne of God and leads us back to the throne of God. May we abide in that river, Lord, and know what it is to be lost in the fullness of God. In Jesus' name we pray.

Amen. I worship you, Almighty God. I worship you, Almighty God.

There is none like you. I worship you, O Prince of Peace. That is what I vow to do and give you praise.

For you are my righteous friend. I worship you, Almighty God. There is none like you.

I worship you, Almighty God. There is none like you. I worship you, O Prince of Peace.

That is what I vow to do and give you praise. For you are my righteous friend. I worship you, Almighty God.

There is none like you. I worship you, Almighty God. There is none like you.

I worship you, O Prince of Peace. That is what I vow to do and give you praise. For you are my righteous friend.

I worship you, Almighty God. There is none like you. I worship you, Almighty God.

There is none like you. I worship you, O Prince of Peace. That is what I vow to do and give you praise.

For you are my righteous friend. I worship you, Almighty God. There is none like you.

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