

The Law of the Leper

by George Warnock

The sermon emphasizes the importance of humility, repentance, and the application of the Blood of Christ to our lives for true cleansing and healing.

Scripture: Leviticus 14:2, 2 Kings 5:1, 1 John 1:7, 1 John 3:3, 1 John 5:6

Topics: "Spiritual Cleansing", "Inner Sanctification"

Description

George Warnock preaches on the importance of true cleansing through the Blood of Christ, emphasizing the need for humility and repentance in seeking God's purification. He uses the stories of the leper's cleansing in Leviticus and Naaman's healing in 2 Kings to illustrate the necessity of following God's simple instructions for cleansing and deliverance. Warnock highlights the significance of the hyssop, symbolizing humility, in applying the remedy of God's grace and mercy for inner purity and holiness. He stresses the vital connection between the Blood of Christ and the Living Water of the Spirit for experiential cleansing and sanctification.

Transcript

"This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: And the priest shall go forth out of the camp; and the priest shall look, and, behold, if the plague of leprosy be healed in the leper; Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: And the priest shall command that one of the birds be killed in an earthen vessel over running water (Or, in a clay vessel that contains fresh spring water). As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that killed over the running water: And he shall sprinkle upon him that is to be cleansed from the leprosy..." (Leviticus 14:2-7). The Blood is mingled with the Living Water!

How determined we are sometimes to get the cleansing of the blood without the use of the hyssop. We would do anything in the flesh to rid ourselves of the weight and burden of sin, other than simply humbling ourselves in the sight of God. "Now Namaan, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valor, but he was a leper" (2 Kings 5:1). And this last phrase "But he was a leper" almost seems to make everything that was said before sound meaningless. His greatness. his honor, his might... what did it really matter if this dreadful disease was eating away his flesh? But a little captive Israelitish girl who served Namaan's wife, out of pity for her. master, mentioned that there was a cure. "Would God my

lord were with the prophet that is in Samaria, for he would recover him of his leprosy." The word got to the king, and he sent Namaan down to Israel with silver and gold and raiment in abundance, in order to secure healing for his afflicted general. Naturally he would seek out the king of Israel, because a prophet of this caliber would certainly be living in or near the royal palace. But the king was angry. "Who am I?" he said. "Does the king of Syria think I'm God that can cleanse a man of his leprosy? The man is just trying to start a fight." Elisha heard about it, and sent word for the captain to come to him and he would know that there was a prophet in Israel, And so down he came to the prophet with silver and gold and changes of raiment, sent a messenger to the door of the prophet, and looked for the man of God to come forth, perhaps with some kind of a magic rod in his hand, and with much fanfare he would utter imprecations against this vile disease, and set him free. But Elisha just stayed in his room and sent out a messenger with the word, "Go and wash in Jordan seven times, and thou shalt be clean..." What humiliation, and what a letdown for such a great and noble man! They had better rivers back home... cleaner and fresher. "You tell me to wash and be clean by dipping in the muddy waters of the Jordan?" And so he turned away in a rage.

What Namaan did not understand, and what you and I fail to understand so often, is that God's appointment for our lives, and for our deliverance and blessing, is not to be measured in terms of what I can give God in return; nor is it, generally speaking, in getting outside help from some great ministry out there that has a reputation for working miracles; generally the problem is right within ourselves, And the truly great ministry, rather than drawing attention to the power he has, will simply give that person in distress the Word of the Lord which if followed will direct that individual who is seeking help, into a simple walk of obedience with the Lord that will do for him what nothing else can do. It is a simple case of that individual taking a bunch of hyssop and applying for himself the remedy that God has put within the grasp of anyone who would become low enough in His presence, and humble enough before men, to draw from the heart of God that outflow of His grace that He has reserved for the broken spirit and the contrite heart. Some would travel the length and breadth of this land, or go to foreign lands, seeking for deliverance; and yet all the while the hyssop of humility and repentance is growing right at their feet. If it takes money, and time, and travel for an individual to make such a discovery... well and good. But in Namaan's case, and very often in our case... the answer is not in the prophet, but in the Word of the Lord that a faithful prophet might bring forth--and Elisha knowing this was careful to stay out of the limelight, and leave the Word with a man in great need--so that Namaan could fume over it... ponder it... and finally submit.

How many believers there are who have laboured for months and years under condemnation and unrest in spirit and soul because they have steadfastly refused to bow low and gather a bunch of hyssop, and in all humility go to one whom he thinks has wronged him, and whom he blames for his trouble, and confess that he has been expressing a wrong attitude and showing the wrong spirit. God wants us to know that there is NOTHING from without that can harm us if we are right WITHIN. And further, He would have us know that EVERYTHING that comes against us from WITHOUT can actually bring forth GOOD in our lives if we receive it as from Him, and not as from that evil brother, or even as from the Devil. An evil brother may have been involved... and the Devil may have been involved... but a man of true faith and confidence (like Job) will say, "God has done it..." And Job was right, as God later testified. Perhaps one of the most quoted scriptures in the Bible (and we might add, the one less acknowledged as Truth) is Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Sure evil men are involved; certainly, Satan is there steadily at work to hinder and frustrate; and this doctrine does not excuse the evil of men, nor does it encourage us to have more toleration or the Devil. It simply acknowledges that God in His great wisdom is able to take all the

opposing forces that would seek to hinder us in our walk with God and literally turn these weapons against the Enemy himself, so that Satan brings about his own defeat.

Throughout the history of the Church God has kept alive, at least among some of His people, that great longing and yearning for heart purity and holiness. At times He has brought forth great visitations in this area, where men sought God with an intensity of spirit that they might know Him in His love and in the beauty of holiness. Soon these movements fade away... and the doctrine remains, encumbered with all manner of legalism and works in an attempt to perpetuate what God once did by His Spirit. Then there are those who in listening to the Word concerning His grace and mercy come out of this kind of legalism, and come to the understanding that holiness itself is the gift of God, and not something one can attain to by good works. This is good. But in so many, many cases the doctrine of separation and holiness and the purifying of the heart is simply laid aside as something not really to be attained to in full measure in this life; so we will just rejoice in His grace and leave holiness and heart-purity and perfection for the next life.

But God will have a "glorious Church..." not in the "hereafter" but "here." In order to excuse themselves, some preachers of holiness are careful to differentiate between sins--making some to be "sin" as such, and others "mistakes." This way we can still claim to be without sin; and wherein we fall short, well it was just a "mistake" not really a sin. I think there is no greater deception than in the one who deceives himself. Why not, if our hearts are sincerely longing for reality and heart-purity, leave the doctrine in its high and holy realm where God dwells, and seek Him until He brings us into that realm, rather than seeking to pollute it a little so we can feel secure in the knowledge that we have what the Bible teaches? Why not seek God to bring us into those higher realms with Himself, rather than seeking to bring that high and holy place down to our level of experience? It is strange but true that men would rather hold to their doctrine, and excuse themselves for their lack of attainment... than to lay their doctrines aside and find true rest and joy in believing that God has reserved for His people yet many things and many experiences and many areas for conquest that as yet they have not known or understood.

God will have a "glorious Church": and it will be without "spot," without "wrinkle," without "blemish"... without "any such thing." And it will be by "the washing of water by the Word." The humble have embraced the Word, as they always do, and are glad. For the humble are quite aware that in spite of the sprinkling of the Blood of the Passover Lamb, and in spite of our deliverance from the place and source of our former bondage, we still carry with us, like Israel of old, "the reproach of Egypt." God's people still are captive in many areas of the world, the flesh, and the devil--and have become so accustomed to it that many do not recognize their bondage. This "reproach" must yet be rolled away at our Gilgal by a new circumcision, a circumcision of the Spirit, before we can truly possess the inheritance. We have not only been purchased, and removed from the place of sale, but liberated and released to serve and worship God in Spirit and in Truth--in "the beauty of holiness," We find it difficult to take the hyssop of humility and repentance because by nature there is within everyone of us the "man" of sin who would seek to keep the throne room of the "temple" of our heart unto himself, and deny the Lord of Glory His full Lordship in our lives. If there is concern in this area by some troubled heart, generally there is someone at hand to ease the burden with the doctrine that the Blood of Christ covers it all, so just forget your worries and rejoice in His grace. The Blood of Christ does cover all. Let us make no mistake about that. What we are talking about is how to have that Blood applied.

For the cleansing of the leper God commanded that two birds were to be taken... "alive and clean, and cedar wood, and scarlet, and hyssop..." All these things are beautiful in their significance... and we will merely touch on them. The birds, the Lord from heaven. "Two"--Christ in death, and Christ in Resurrection.

But "Two" is the number of "corporateness": for Christ is joined as one unto His people. (Notice in the human body the "twos": eyes, ears, arms, hands, legs, lungs, etc.) Cedar, strong and stately in His humanity. Scarlet, the color of His sacrifice. The one bird slain in a clay vessel over running water... or literally, "living water." It seems there was to be clear, fresh water in the clay vessel; so that the blood dripping down would be mingled together with the pure water. The Water and the Blood agree in one... "and the Spirit beareth witness, because the Spirit is Truth" (1 John 5:6).

There is much about the cleansing of the Blood that the Church has lost sight of in these past few generations. Too often in our day the doctrines of the Blood have been relegated to areas described as "judicial," with very little emphasis upon the practical and experiential, And so we are made to understand, and rightly so... that God sees us as "clean" because of the Blood. He reckons that we are "clean" if we believe, (even though in actual practice we know we are not clean). It is true that God sees us as "clean" because of His Blood, because He knows that the application of that Blood will make us as clean as He sees us. There is no thought in the heart of God that... Well, I know you are sinful and defiled by nature, and you always will be; but Jesus my Son is clean, and therefore I look upon you as clean because of Him. The Bible says that if there is true fellowship there is cleansing; and that the cleansing is from "all sin." And that the measure of purity is "as He is pure."

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us." (But we must not stop there, as so many do.) Let us read on: "If we confess our sins, he is faithful and just to forgive us our sins..." Nor can we stop there. "And to cleanse us from all unrighteousness" (1 John 1:7-9). "And every man that hath this hope in Him purifieth himself, even as He is pure" (1 John 3:3).

Of course there are many, many other Scriptures that relate to this vital, experiential cleansing; and We believe God will emphasize the truth more and more in this hour of the cleansing of the Bride of Christ. And I am thankful for this glorious Truth, and for the measure of release and liberty that becomes ours when we lay down our doctrines out of hunger for reality. Let us continue to nurture that hunger and thirst after righteousness. For when we do we are going to discover a whole new area of delight in His Word; and henceforth rather than seeking to justify our lives by watering down the Word till it meets my standard, we ask the Lord to enable us to apply the hyssop of meekness and humility to "change" us and to "lift" us up into His own standard, even unto the heights of His grace and glory wherein the Lord would have us to dwell.

Two birds... the one slain, and the other dipped in the blood that was shed over running water; and then released into the open field. Free as a bird! But only free because of the blood, and the running water! "Not by water only, but water and blood," (1 John 5:6). Free as a bird! But only free because another bird had to die. Free as Christ! But only free in Christ who is alive, because we were identified with Christ who had to die. One with Him in resurrection life, only because we are one with Him in crucifixion, And the liberty of the Spirit that we know is only possible because we have been dipped in the Blood by an operation of the Spirit.

In the stream of the Spirit of God there flows all the efficacy of the Blood of Christ. That Blood is alive and efficacious today, just as much alive as it was on the Day that the fountain for sin and uncleanness sprang forth out of Calvary's mountain. We cannot partake of the Spirit without partaking of the Blood for they are co-mingled. The fountain of the living water of His Spirit has mingled together with the fountain of Blood

that flowed from the veins of the Lord of the heavens as He hung on Calvary's Cross. The old hymn says:

There is a fountain filled with Blood,

Drawn from Immanuel's veins;

And sinners plunged beneath that flood

Lose all their guilty stains.

Dear dying Lamb, thy precious Blood,

Shall never lose its power,

Till all the ransomed Church of God

Be saved to sin no more.

We do despise to the Spirit of Christ to testify that we are filled with the Spirit and then testify that we do not believe or expect that God will cleanse us from all sin. We do not release our spirits to the full efficacy of the Blood, if we do not join with God's Spirit in "bearing witness" to the "Blood" and to "the Water." That's what the Blood was shed for, to cleanse from all sin, And that is why the Blood is mingled with the Fountain of His Spirit, so that in partaking of His Spirit we might likewise partake of the cleansing and healing of the Blood. And that's why He is called the Holy Spirit... because He would come to abide in the temple which we are to make us holy. (Please do not be so foolish as to persuade men not to seek the Baptism of the Holy Spirit until they are wholly sanctified. Only the Spirit of God coming in to abide can make you to be that holy vessel that God wants you to be.)

Now we are talking about "hyssop" which is one of the ingredients of this Fountain of Life. Only the humble will see thereof, and be glad. Only the humble will partake of it, because only the humble can get low enough to discover God's dwelling place (and don't forget, you will never enter into this kind of life until you discover God's dwelling place, and then abide there with Him).

"Then Jesus turned, and saw them following..." (When you sincerely begin to follow Jesus, Great and Mighty as He is, He will turn around and take notice...)

"Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master), where dwellest thou?"

O how we would long to find His dwelling place that we might draw near unto Him... even if it be but for a moment or two! Just to know where He dwells, that in times of stress and uncertainty and perplexity we could find the answers to the problems that beset us. "Master, where dwellest Thou?" "He saith unto them, Come and see.

COME AND SEE! It would be so much easier if we had a road map and a clearly printed address. Not to say that many such maps have not been printed. There are many of them around. If you really want to find God, you must go to such and such a place. God is really working there. Or God sent a great revival to such and such a place 50 years ago, or 80 years ago--maybe if you go there you might find Him. Job in his great perplexity tried desperately to find God... searching on the left hand and on the right... going where God was WORKING, but not finding Him there. (See Job 23:9, 10.) That's the discouraging part of it. You

know God is working THERE... and so you go THERE and still you do not really discover God. Where then did he find God? He found Him when he discovered God's WAY. He found Him in his own trial and sufferings. He found Him there with him on the ash pile... but he did not know it at the time.

Source: <https://sermonindex.net/speakers/george-warnock/the-law-of-the-leper/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net