

The Way the Truth the Life - Part 3

by George Warnock

In this sermon, George Warnock emphasizes the importance of glorifying God, understanding the power of the cross, and committing our lives to His service.

Duration: 1:14:28

Scripture: Luke 24:13

Topics: "Truth"

Description

In this sermon, the speaker emphasizes the importance of believers being the light of the world and the bread of life in the absence of Jesus. He mentions how Jesus sent him and other believers to shine as lights in the midst of a dark and crooked generation. The speaker also discusses the need for believers to align themselves with God's plan and not rely on their own efforts to reach the world for Christ. He concludes by highlighting the upcoming trial by fire that believers will face before standing before God.

Transcript

Well, our only purpose in gathering together unto Him is that He might be glorified, that He might be exalted, worshipped, praised, lifted up. So once again tonight we trust that even as you have been singing praises to His name, there will be a word that will help you not only to sing His praise, that we should be, Paul said, appraised unto Him, which is higher than just praising Him. In our actions, our works, our deeds and all that we do ought to be appraised unto Him.

And we should be to the praise of His glory, we who trust first in Christ. I don't really come with a prepared message per se. Every day I look into the Word and have some thoughts and trust that the Lord will put them together as a living Word.

And so the Apostle Ryan to the Corinthians mentions something like this, that the wisdom that God gives us, he says, which things do we speak? Not in the words which man's wisdom teaches, but which the Holy Spirit teaches. And so it's so essential that we seek the Lord that there might be words not of man's wisdom, but which the Holy Ghost teaches, words which He gives. Paul had said that, there it is, the letter to the Corinthians.

And he had come from Athens, not too long before, where he had all prepared a text, as he saw the idolatry in the city, and he was invited to come and speak. And he appointed a day up there, Mars Hill, because the Athenians were a knowledge-seeking people. Always looking for more wisdom and

knowledge.

So here's a man that had strange things, and he said, well, we'll give you a day, and you come and tell us what you're trying to explain to us. So they appointed him a time, and Paul preached a very eloquent sermon. And he gave it the title, To the Unknown God, because he had seen that sign all over the streets of Athens, names of different gods and idols.

And there was one poster, or whatever you call it, To the Unknown God, in case they missed somebody, some god, they put up another little idol or whatever, To the Unknown God. So Paul took that as his theme, and he explained to them that the god who is unknown to them, he knows them. He was very eloquent, and he... And I don't doubt God gave him those words, and all that.

But there didn't seem to be much effect on the people from it. And some said, well, we'll hear you again about this, Paul, thanks for coming, you know, to another town like this. I think there's something there that discouraged him a little.

So he said, when I came to Eucharist, I came not with excellency of speech or of wisdom, declaring unto you the testimony of God. But I determined not to know anything among you save Jesus Christ and Him crucified. And he emphasized that.

That's all that counts, that's all that matters. Jesus Christ and Him crucified is the wisdom of God. Which he said, I know it's foolishness with men, but unto us which are saved, it is Christ, the power of God, the cross.

Christ, the power of God, and the wisdom of God. So there's a wisdom, there's a hidden wisdom, which none of the rulers of this world, Paul said, have known. For had they not, they would not have crucified the Lord of glory.

I think he's not only referring to earthly rulers, but rulers in the spiritual realm. Had they known the power of the cross, and what would come as a result of the cross, they would not have crucified the Lord of glory. But as He was crucified, there in the cross, these powers in the heavenly places began to be shaken.

They were shaken, and they were losing their power. At the cross, don't forget that. Not at His resurrection, at the cross.

He destroyed principalities and powers, and made a show of them openly, triumphant over them in His cross. Certainly He was triumphant in His resurrection, but the victory was accomplished at the cross. And so we glory in the cross of our Lord Jesus Christ.

God forbid we should glory in anything else. Saying in the cross of our Lord Jesus Christ, Paul said, By whom the world is crucified unto me, and I unto the world. Two things happened there.

We emphasize that one thing, that He was crucified for me. But Paul said at the cross, I was crucified. By that cross, I was crucified.

The world was crucified unto me, and I was crucified as far as the world was concerned. It was God's judgment of sin, and God's judgment of this whole world system took place at the cross. And He arose triumphant, victorious.

But before He died, He had such confidence and assurance that He had done the will of God, and that He was going to the cross in the will of God. He was able to save before. He hung there on the cross, I have overcome the world.

Not to be afraid, I have overcome the world. So we thank the Lord, He is the overcomer. I know I mention this a lot, that He who is King of all kings and Lord of all lords is seen as the triumphant One in the heavens, as a Lamb that was slain.

He overcame at the cross, as a Lamb that was slain. We can't understand that. We think of that as a place where God manifested His love.

Certainly. Out flows the love of God that sent Him to the cross. We know that.

Do we always realize that at the cross He triumphed? He was victorious. He displayed openly in the heavens the defeat of the principalities of power. God forbid that we should try to use eloquency or wisdom man to try to portray the wisdom of God.

And any words that we have, any words that we have mastered, can't help but, you know, sort of delight in hearing eloquent words. But it doesn't really touch the heart, as that word will when there are words which the Holy Spirit, not in words which man's wisdom teaches, but which the Holy Spirit teaches. Comparing spiritual things with spiritual, I think the word comparing doesn't just mean here's a Bible, here's another book, I compare the two, but it has combining spiritual with spiritual.

And so God, the Great Spirit, who inhabits eternity, has condescended to put His Spirit in us, that there might be in us something that relates to what's in the heart of God. Otherwise we know nothing about God with a natural mind. A natural man receives not the things of the Spirit of God from their foolish descendants.

But we've got natural minds, but He's put His Spirit within us, where we have a spiritual mind. And so God is able to relate to us, as He takes the things of heaven and joins it to them, so that we use the expression, oftentimes, deep, call them to deep. Over those great depths of there are dogs that, crying out for that depth that He's put in us, sometimes is very shallow.

So what God does is He takes a person through hard times, difficulties, tribulations, bring about that heart that will cry out for Him. I used to wonder about that expression, deep, call them to deep. At the noise of thy waterfalls, David said, deep, call them to deep.

And then I looked it up and read further, all like billows have gone over me. And then I realized that David went through deep waters and billows went over him. It's all over.

But God was preparing him by those billows for that deep, call them to deep, to put in David something that would cry out to God. God wants us to be able to cry out to Him. He likes to hear that cry, because there's something in the heart of God that cries out for you.

We often think, well, I'm nothing, why would God want me? And we sometimes even demean ourselves, you know, I'm nobody. And that's true enough, I'm not denying that. I'm nobody.

But God chooses the things that are nobody's. The base of this world, the things that are despised and rejected. And then Paul went a step further.

He gave the things that are nothing. Nothing of the things that are. God's going to bring to naught, you know.

This whole world system, He's going to use people. It brings to nothing the things that are. Talk about the wisdom of God.

So He says, don't glory to man, don't glory to yourself. I mean, it's all coming down, God's going to bring down the glory of men, the pride of man. He's bringing it all down, that's what the day of the Lord is all about.

He'll bring to naught the wisdom of man. Stain, the prophet says, stain the pride of all glory. So we don't anticipate all the suffering and the chaos that's going to come in the earth.

But when it happens, God's got a hiding place for His people. It's not by God taking us up in the clouds. I know that happens.

But I wish people who would quote that would read when it happens. At the last trumpet, not the first one, nor the second, nor the third. It's at the last trumpet.

The victory has been accomplished by the Lamb ruling on the throne. Destroying all His enemies and the last trumpet takes place. Not the first one.

It's so clear. You don't quote that and go, don't you know we're going to be taken up near the Lord? The last one. There's many trumpets to be sounded.

And there's a feast called the Feast of Trumpets. It's a special time when the people of God come together to keep the Feast of the Lord and the Day of Atonement and the Feast of Tabernacles. There's a feast called the Feast of Trumpets.

God is blowing the trumpets and I believe He's going to cause a clear sound to go forth. I believe you've been faithful before the end to send forth a clear word. Not denying there's some clarity coming forth but there's so much mixture that people don't know what to believe.

God's going to send forth a clear word. God raises up a clear voice in times of apostasy. People say, don't you know the church is going to be apostated in the last days? Yes, that's why in the last days God's going to have a clear word.

He always raises up a clear word in the time of apostasy. That's why He raises up prophets. Because the hearts of men have become alienated from Him and God prepares someone, a voice, to stand up in that hour with a clear word.

Israel was apostate, very apostate. The religious system was apostate in the days of Eli the priest. He made his sons priests.

Well, they inherited it. But their hearts were not priestly. They were capitalist, full of wickedness.

Eli, I think he tried to remedy the situation but he couldn't do it. Just hopeless. He reprovved his sons a little but it fell on deaf ears.

And God was working all the time this was going on. He was preparing something. He prepared it before He manifested it many years before.

And He chose His handmaiden. He loved Hannah. But He kept her barren.

Which was a shame in Israel not to have children. He kept her barren because He loved her. God wanted to be glorified.

And so He kept her barren and in her barrenness she would cry to the Lord, God, why have you kept me this way? What Lord? My adversary there, she's always making remarks about my barrenness. And she's got many children. And I don't have a son.

And I want a son. And she went on like that for how many years? One time they were up there keeping the feast and she sat there on a bench there by the tabernacle. Sad, her face sad.

Her lips moving a little bit. And Eli was watching her lips moving but not making any sounds. He says, lady, put away the wine.

This is no place to be drunken. She says, no, my Lord. I'm a woman of a greed and heavy spirit.

And then he realized his mistake. Go and I'll grant you your request. Now that was a very eloquent prayer.

That was an eloquent prayer. Because she followed that by saying, Lord, you give that handmaiden a son and I'll give him back to you all the days of his life. He's simply yours.

And I believe God's waiting for that kind of a commitment. Oh Lord, we need you. We need your presence.

We need your power. We need your mighty gifts in our midst. Functioning in the power of the Spirit.

But so far there's been too much glory in what God gave me. God gave me this gift. She never got the answer to her prayer until she said, Lord, you give me a son and I'll give him back to you.

He'll be yours. And I believe that God is pleased when he said, Lord, we must have whatever it is we need. But Lord, if you grant it, Lord, it'll be yours.

It won't be mine. Because if we are slaves purchased by the Lord, redeemed and bought, and are his possession, we don't, no matter what we have in our hands, it's not ours. If we belong to him, certainly everything we have belongs to him.

Not your 10%. Oh, that 10% of God's? No. 20%? No.

30? 40? 90? No. 100%. It's all God's.

You're not a true servant. It's all his. But then you're a steward of what God's given you.

You must know the Lord's will. Hannah kept her promise when the son was born. Took him up there to the temple to dedicate him and left him there finally when he was weaned.

Left him there and go up. And it was pretty hard, wasn't it? She made a vow. I'll do it, Lord.

I must have the son. Now God was overshadowing all that because God was going to do something special with that special son. There he was growing up there in the religious era of his time which had

become very corrupt.

There he was growing up under Eli. And Eli's heart and ears had become dull of hearing. Samuel.

So he runs to Eli. He knew no other voice but that. And he'd hear that voice often.

Little lad there in the temple helping the priest. Samuel. You know the story.

Went. No one else. Eli said, I wasn't talking.

Go back. Went back. Heard the voice again.

Samuel. Samuel. Oh, he is God, I mean.

He said, No, my son. Three times. By that time he realized God wasn't talking.

And he didn't know it because he didn't know God. So Eli said, Now the next time you hear that voice say, Speak, Lord, for thy servant heareth. In plain English.

Speak, Lord, for thy servant is listening. He that hath an ear, let him hear what the Spirit is saying. But are you listening? Let us learn to listen.

Let us learn to hear. God has a way of bringing us to that. We talk about it a little.

We're committed to Him. God pierces our ear like a servant who has become a slave in Israel and released. In the seventh year, if He wanted to stay a servant of this man whom He loved, then He would take him to the doorpost of the house and punch his ear through with an awl, signifying, My ear is pierced to hear only the voice of my Master all the rest of the days of my life.

David said, Mine ear hath it out opened, and a marginal reference is, Mine ear thou hast pierced. And so it was that our Lord Jesus came into the earth with His ear pierced. And by the Lord, here would be one who would hear the Father's voice, but he'd be tempted in that ear.

We think of the Lord Jesus as one who could not be tempted. But He became a man that He could be tempted in all points like as we are yet without sin. And you know the story of the temptations that He went through.

His ear was pierced. Lo, I come to do Thy will, O God. No other voice will I hear but Your voice.

And that's the commitment that He carried with Him all through learning obedience. Here in this planet, learning obedience. Not because He was disobedient, but because He had come into a realm where obedience was required.

He was Lord of all in heaven. He wouldn't learn obedience there. He was Lord.

He came upon the form of the Most High, humbly Himself become the Father for the redemption of mankind. And so Samuel went back to bed and again the voice, Samuel, Samuel, speak Lord, I'm listening. And God began to talk to him.

What He was going to do. He was going to do a great work in Israel. He was going to deal with the priesthood.

God says the things that I will do, the ears of both of those that hear will tingle the things that I'm going to do. I'm going to deal with this priesthood. Let me tell you, God was concerned about a earthly priesthood.

An earthly priesthood back there which was only in titan's shadow. God was concerned about it. Don't you think God was concerned about this holy priesthood in the earth which came about because of His redemption and making us all to be kings and priests unto God? God was far more concerned than this priesthood than He was on that.

And He's going to raise up that voice, such as Samuel has. Clear voice from God. You say, you know, well the prophet.

Yeah, he's a prophet. I think he missed it, you know. So and so.

I think he's a real prophet. But you know, all prophets will make mistakes. But the word that God put in Samuel in the Old Testament was so clear.

Not one word fell to the ground. Not one word, not one percent. He spoke a clear word from God.

Didn't mean he knew everything. He waited on God. He went up to one of the sons of Jesse the king and he thought the first one came up, oh this must be the one.

God said no. He'd heard the word of God. He wasn't going to be presumptuous.

Declare the first one or the second one to be the new king of Israel. He waited for God. You know all that story too.

All the sons had gone by. They had told the younger son out of the field, tending the sheep. Gossip, this is the one.

For by nature we would choose that which looks pleasing, that which looks strong, that's wise. God doesn't choose as man chooses. My thoughts are not your thoughts, saith the Lord, neither are my ways your ways, saith the Lord, for as the heavens are high above the earth, so are my ways above your ways.

Quite a difference, isn't it? The difference between the way you and I think of things. Big difference. How much different? And then we see God's ways and understand a little about it.

Oh God, you don't think until our minds are renewed. I know God is going to do a great work in His people. He's going to renew the minds of His people.

The new covenant that they have mentioned today is not just Matthew, Mark, Luke, John, Acts, Romans, 1st century. It's going to be a new covenant. As this saith the Lord, I will make a new covenant with the house of Israel and with the house of Judah.

Not according to the covenant that I made with their fathers when I brought them out of the land of Egypt. Not like that one. Why? Wasn't it a good covenant? Yeah.

Why isn't He going to make another one like it? Because they didn't continue in it. Well, then they might not. The new covenant is different.

The new covenant is the writing on the heart. Changing the heart. The old covenant was something like this.

This is the covenant. I will make with them after those days. I will write my laws in their hearts.

Won't it be wonderful when God puts His desires in our minds. Indelibly writes it in our minds. The fulfillment of the new covenant is, I believe, close at hand.

It's not totally fulfilled yet until God does that. That is the new covenant. It's not fulfilled just because the canon of Scripture is completed.

We thank the Lord for the Scriptures. Because the Scriptures there give us hope that God will not let one word fall to the ground. When God speaks, not one word will fall to the ground as void.

Of no value. Of no power. How important to hear the voice of the Lord.

We want to hear from You, Lord. And I don't care whether it's in some humble soul or from God. This is what God says.

Or some great prophet. It makes no difference. Because there's no great prophet except if the greatness of God is upon them.

There's no great people unless God is great within them. Paul the Apostle. We say the great Apostle Paul.

Paul says, I'm nothing. And Apollos is nothing. I planted.

Apollos watered. God gave him the increase. So then neither is he that planted anything nor he that watered.

They're just doing what God enabled them to do. What's important is God has given them the increase. Plant a seed? Well, that's a job God gave you to do.

Somebody comes along and waters it? Well, that's part of God's plan. But neither one of those people are important except that if they walk in obedience nothing matters except that God did it and God gave us the increase. There is he that planted anything nor he that watered.

But God did give us the increase. So we're judged for our faithfulness just to do what God wants us to do. It's not that we're doing as much as we can.

We do as much as we can. You know, I've got a short life to live and that would have crammed me in all the good works I can. And you can miss God.

And on Judgment Day, and this is the most He's going to judge us all, according to Romans. On Judgment Day when we stand before him. That day of Christ.

The Apostle encourages us to walk with God that we'll be able to rejoice in the face of judgment. Stand before the Lord and judge him. And our works are presented to him.

And does he have a pair of balances there that sets it on there to see how heavy it is? No. Throws it all in the fire. No works of mine throws it in the fire.

Consuming everything that's wood, hay, and snow. Leaving the gold, the silver, the precious. I remember hearing this story and I don't have to name anybody.

Time came, God says, I'm taking you. All that you've done in life has been wood, hay, and snow. The famous preacher.

Oh God, help us to be ready for the fire. God put gold and silver within us. Schools.

Because the fire is coming upon God's church. The trials are coming. And those before the day of the Lord, before the day when we stand before him, there's going to be a trial by fire.

And God will try his people all over the earth. Time of great trial for all those who develop on the face of the earth. So we thank the Lord that now is the time to store up against the day of his judgment.

Store up what? Love and mercy and truth. Because love and mercy and truth in his people is something that will survive judgment. In fact, James says it boasts in the face of judgment.

Walking before God. Blessed are the merciful for they shall so God raised up a prophet in the midst of it. It is a great apostasy when God was so aware of it all he said I'm going to destroy that priesthood of Eli.

I'm going to raise up a new. Samuel declared it. Eli had to urge him to tell him he was afraid God was saying something that Samuel didn't want to tell him.

Eli said the Lord has said let him do it for some such reason. He was grieved no doubt. Somehow it seems that we have that kind of a ministry in the earth so much.

I think they love God but their hearts aren't totally sold out to him. Their ears have become dull of hearing and they sort of give up I can't do anything with this people. Many pastors are retiring and taking up secular employment which is good.

I think that's great. I do. Enlisting younger people to come in and become ministers and some of the older ones are taking sabbaticals.

Take a year off. They can't handle it. They've hired you to do the job now.

We want you to give it to us. We want you to give us good sermons and good teachings. Marry our young people and marry our dead and visit the sick and visit the hospital.

We hired you for that. It's not God's way. God's way is that every member of the body of Christ will have a vital part, vital in God's sight maybe not in yours or in his.

Everyone has a part and I think everyone of us should earnestly seek the Lord. Lord I just want to know what you want me to do. It doesn't have to be great or wonderful in the eyes of men but just be assured God wants you to do it.

And it will lead to the praise of his glory. As Paul said writing to the Cranesmen, God giveth more of thine honor to those parts which lack that there be no schism in the body. That the men might have the same.

Giving more honor to the one that doesn't think he has an honor from God. Nobody in the church is not God. Expect the Lord to put his honor there.

Whatever is implied by that, it will mean that he's coming to you and saying listen now, God's with you, he answers your prayer. And God begins to thought, oh I got some great gift from God now, I'm going to go out in the ministry. God wants that right there in the local church.

I don't think any other man or woman needs it. If you're walking with God, he'll send you out wherever he wants you to go. If you hear his voice, you don't need it.

Oh I gotta travel, I gotta go here, I gotta go there. Do something for God. Do God's work right today where you are.

Do his will. All he requires of any man. Insignificance it might seem in your eyes or in the eyes of your fellow man.

God is going to see that true heart and some measure of honor upon the rest. He'll be recognized by the rest of the body as being there in a sense. Why is there so much schism in the body of Christ? For lack of that.

When he puts more abundant honor on the parts which are lacking because he wants a people with him. Then the members will have the same care one for another. Every individual will have care for his fellow member in the body.

Powerful care. It's going to be very beautiful when we see that beginning to take place. You wouldn't be surprised it's happening here.

Certain measures that God's putting on are different ones. That's not the important thing. The important thing is to do God's will wherever you are.

And sending forth a minister that's the option of the Holy Spirit. Paul and Barnabas names a few other prophets and teachers in the church of Antioch seeking God praying, fasting, seeking the Lord. Who was it? Barnabas went down and found Saul.

Brought him up to Antioch to be with him. Hunted him out. He knew that God's hand was on him.

Saul had gone to work with his hands. But he had that mighty apostolic call. You're wasting your time Paul.

He realized he had to go back to pray. God found him at the right time. Sent Barnabas down encouraged him to come back with him to Antioch.

Seeking the Lord together. Praying, fasting, loving the Lord. Like you folks here.

Suddenly the Holy Spirit said set apart Saul and Barnabas for the world. Put in your application if you want to go to the Philippines. Then they didn't run the next day.

They waited on the Lord some more. So we got churches that sent forth missionaries. And I'm not criticizing them.

They seek the Lord. But it's so far from apostolic methods. In most cases.

Gotta qualify. Gotta be a certain age. 50 years or over is too old.

Situation down in Toronto. Get into the ministry. Well I'm sorry.

51 we don't take anyone. God called Moses when he was 80. He was 80.

What are you going to do when you're 80? Not funny but I think God has grieved many times at the falling of our own hearts. We organized a crusade amongst Christians to reach the world for Christ. God has a plan.

He tells us what his plan is. He has the people in union with Jesus. As Jesus is in union with the Father.

The world will know that Jesus is the son of God. That's why he puts his glory on his people. I am then and thou in me that the world might know that the Father has sent me.

Oh but you say, right. And so you'll do something that can happen. And it's not reaching the world for Christ.

That was the age of some of these young fellows here. And China had just fallen to the communists. I forget.

They're pretty poor. And there was sort of a lamentation amongst the ministry. China's loss.

And then the process of time was better concentrated in India. Doors were still open in India. China can't.

The doors are closing. God closed the doors. Don't you know Jesus has the keys to open doors and to close them? He's got the keys to open doors and close them.

I thank God closed the doors to ecclesiasticism in China. That he might do a pure work. Great things are going on in China.

After the missionary program stopped. After, not during. After the program stopped, God began to do a work amongst the people.

And then when the doors opened, oh excitement, we can go and minister. They should be coming over here ministering to the people here in Canada. There was one minister and I didn't hear this, but someone ministered over what's that religious program, what they feature, and they were interviewing this minister from China.

And he says, now do you, he talked about the work in China, now have you got a word for the church in America? He says, yeah. God says the church in America is dead. But he says, I will yet have a proper church in America.

And after the program they kept the one sponsoring the program said, well we're certainly not dead here, are we? Oh no, no, praise God, we've got life. You don't want to believe, you know, ask for a word. Is there a word for America yet? Jesus said that one of the churches you have a reputation you know of being somebody, I don't know the exact word.

You think you're alive, but you're dead. Strengthen those things which are almost dead, lest they come and deal with you, I forget what the phraseology is there. God looks upon the church of Laodicea, the seventh church in the book of Revelation.

Surely it must be this day and age that this is the last day, and that's the seventh church. And he looks upon them and he says, Thou sayest thou art rich and increased with goods that need of nothing, but I say this is the way I see it, thou art wretched and miserable and poor and blind and and naked. God says that's the way I see it.

But he doesn't condemn them for that. He says as many as I love are rebuked and chastened. He's not condemning them.

He's trying to cause them to see and hear what he would say to the churches. And so he gives them good counsel. Counsel thee to buy of me gold.

Try it in the fire that you might be rich. I sat to anoint your eyes that you might see. Quite Raymond, that you might clothe yourself with his righteousness that your shame does not appear.

He has every provision for Laodicea and he loves Laodicea. He's got every provision for it. He's not rejecting them.

He says I want you to buy the two richest gold. Try it in the fire. I sat to anoint your eyes.

Quite Raymond to clothe yourself. Who? Laodicea. He's got the greatest promises for Laodicea.

But any of them are just as great a promise for Laodicea as any of the other churches. But as long as we say I see, we can't, we won't bother with the eyesight. As long as we say oh we're rich, we're doing good, we're raising 50 million, 50 thousand a year, whatever.

We've got pastors, you know, saying we're rich because of all that. As long as we say we're rich, we're not going to partake of the truth. We need to declare bankruptcy and then oh, Christ has got everything when we declare bankruptcy.

As long as we can get by, we're doing fine. We're doing pretty good. Our congregation's growing.

Oh I'm not criticizing the whole thing. That's sort of the perspective that I see it from. Christ is grieved.

He must be grieved because He stands there at the door, crying out to those on the inside, when you sing the songs, come, come for Jesus. And He's out there knocking, please open the door. Come on in.

No, you open the door. Any man who will hear my voice and open the door, I will come in and sit with him. I'll have dinner with him and eat with me.

I want to eat with you. Oh you say, but the world's in need of preachers and missionaries. If God's people could only realize that the needs of the world are only going to be met, only going to be met when God has a people who will sit down at the table with Jesus and eat with Him as He eats with them.

You see, that's another thing that I think of each so long. It's because we haven't had that kind of experience. Let me tell you, when we had our table, eating at our table, it's going to do something that will change.

I know that, because I know a couple of men that have been walking along the road after the Resurrection, and they heard the luminaries of it, but it seems so unthinkable that it seemed like fairytales to me, and a stranger joined them as they walked along the road. He said, I heard you discussing some things. What was it you were talking about? Oh, they said, are you a foreigner here? Visitor? Haven't you heard of what's going on? He said, what? Oh, he said about this man, Jesus, that we thought he was going to be the Messiah here in Israel.

Slew him, crucified him. We heard rumors that he rose from the dead, but we haven't seen him. And then he said, oh, you fools, and swole apart tentatively with the prophets written.

Beginning away back in Genesis and all through the prophecies. He expounded to these two men the truth concerning the Messiah. I must suffer, he must die, he must rise again from the dead.

Their hearts burned within them as they heard those words, but they never saw him. Their eyes were sort of blinded. And then they were on their way to Emmaus.

And they came to the road and turned off to Emmaus. And the stranger took a different road. Started to walk a different road.

Oh, they said, please, please come back and come with us. It's getting dark now. Come and stay with us.

Oh, he was waiting for that. He was waiting for that in the days when he was raised from the dead. But he was still the Christ that walked with them in the days of his mortality.

Still the same Christ who ate with them at the Last Supper. Only now, the food was different, I know. He didn't need the natural food, but he wanted fellowship with them.

And in that fellowship, he was partaking of glory and of benefit. You mean Christ, the Most High? Yes, it's a joy to the heart of God when he has people who take time to sit with him and talk to him. As you unburden your heart to him.

Well sat by the anointed and powerful. Come with us. He was waiting for that.

But when he just walked with them back in Emmaus, he waits many times for the invitation. He started to go another way. Oh no, no, come back.

Come with us. He looked for that. He was waiting for that.

So he stands at the door of Laodicea. He could have banged the door open and gone. He wanted the invitation.

He went and opened the door. I will commend to him what was up with him. So he sat at the table in the home of one of those disciples whose name was what? Cleopatra? The other disciples not named? He sat at the table as they conversed one with the other.

And they were fascinated and touched with this word that he spoke along the way. Now he is at their table. Continuing speaking to them the things concerning the king.

And then he gave them bread. And he took the bread and broke it. And he saw him.

And he broke the bread. He saw him. And he vanished out of their sight.

Oh, they were so excited. It must have been about midnight. They got up and walked all the way back to Jerusalem.

Five, six miles I think they walked. We have seen the Lord. You know.

You know. They saw the Lord. Paul says, Jesus is the bread of life.

I know. He is the light of the world. I know.

But now in his absence you and I are to be that light and that bread. But Jesus said before he went away, we are the light as lights in the midst of a crooked and perverse generation. In the midst of the darkness.

We can't shine with any light. We have no light except the light that comes to us when we look upon his face. That's how we partake of light.

They shined upon us. God is going to reveal himself. I truly believe to a people in this last hour.

Face to face. His glory will once again shine in the house of God. And now he is preparing the people like the disciples who were disappointed and discouraged and feeling their hopes were lost.

Yet loving him, preparing them. For we are to be not only the body of Christ but the bread. Though he is not his fault but we are.

One bread. So here they are up on the hillside. Five thousand men about had followed him.

Had gone three days without eating. There was such a hunger for the fallen Jesus. There was a great multitude there and Jesus said to Philip, what are we going to do about this? How are we going to feed this vast multitude? God raises those questions in our midst and so we get our calculators out and say now this is what we need.

You know there's five thousand people here with me. Oh three thousand loaves of bread two thousand dinner. And all the time the Lord wants to reveal himself as the bread of life.

So what have you got? Well we've discovered there's one lad here got five small loaves and two fishes but what is that in all of so many? Jesus said bring it to me. Now that's the issue. It doesn't matter how much you've got or how little.

Bring it to me. So they brought in the five loaves and two fishes which seemed to me to be a picture of the ministry. Five loaves.

Five fold ministry. Five pillars in front of the sanctuary and the entranceway. And then we were in that realm but that's not the ultimate.

There's another realm called the holiest of all but I'm calling it vast. But it's midway. We're midway.

We've been to the graven altar. We trust in the labor where we know redemption, forgiveness of sins. God has brought us into the holy places.

And we're satisfied with that. It seems that many times when God moves by his spirit and does a new thing in his people it's great and wonderful so much so that the people finally have that. Finally we've got what we looked for.

Instead of realizing, no, that's all sin. We just know in part. We prophesy in part.

It's all partial. It's not complete. There is a completion to come.

What did greater gifts know? Love. Oh, we've heard that all our lives. Yeah, yeah, we need more love.

And we think we know what love is because we've talked about it. The church has yet to learn what true love is. Love is powerful.

It's not just a sentimental thing. Oh yeah, I love you. Meeting together 2,000 people.

Take a hand. I'm not being proud of that. I'm just saying love is deep and powerful.

It's full of kindness and mercy and patience and long-suffering. Full of truth. Full of faith.

Beyond faith. Full of faith, but it's beyond that. Patience.

Enduring. Never fail it. Gifts fail.

Apostle points that out. Because they're only in part. It's not the provision that God gave in gifts.

It might be a ministration in the body of Christ to bring them to maturity. That in the purposes of God and the fires come. This loaf of bread God has in the feeding of the nations of the earth.

One bread, one body. So we like the fact that one body, everybody's got immunity. And that is good.

But there's a purpose in God doing that. Out of you and out of me. So there was in the Old Testament one of the offerings was the meal offering.

They take this pure grain put it in some kind of mortar or some kind of grinding machine and pulverize it till it's flour. And all those little grains lose their identity. And you look in there and I just see flour.

I don't see this grain or that one or the other. I see flour. But that's only part of the process.

Then it must be made with an oil. Olive oil. So that mixture of flour or lettuce with the oil and you got dough.

But that's not complete yet. Every time God does something new something big, this is the end now. This is it.

Who wants to eat dough? He puts it in the oven. There's another thing prepared for the body of Christ. Yes, it will destroy the wicked we're told.

But in that same hour when God is dealing with the wicked in the world He's preparing the people for His dealings. And this people who have submitted to the dealings of God, to the questions of God to the blending of the anointing of God in their lives baked in the oven come forth as bread still not finished and that bread is taken in His hands and He breaks it and in the breaking of the bread Christ is revealed. The bread, He saw Him.

There is a revelation of Christ yet to come. We'll try and figure out what that means. Seeing Him with these eyes seeing Him in the Spirit something that's beyond hearing the Word.

Both are essential. So John writes his epistle those things that we have seen, her eyes have looked upon. Those things that we have seen and are declaring unto you.

The fellowship that we have one with another in the body of Christ proceeds from the fellowship that individually we have with the Father. As you have fellowship with the Father fellowship with one another,

you're sharing your relationship with the Father with one another God is going to do that in the breaking. When you've lost your identity no longer that grain here that grain there flour mingled with oil cooked in the oven coming out of the bread broken in the hands of Jesus what happens to man? Everything Philippians suggests the thing of the stubble, 200 penny worth, if we raise 200 penny worth, every man would have a taste.

The gimmicks we have to, you know, raise money beneath the knees of the earth. It's not doing it, it hasn't done it. And I sat there in evangelistic tabernacle lamenting the fact that China had been lost there was about at that time I think there was about 2 billion people on the earth.

And the program was send more missionaries 2 billion people there, many of them don't know God. Now there's 6 using the same methods there's 6, 3 times look at this man, I'm a jury sell him the same thing get out there and evangelize him. God says, wait before me, open the door I want to come in and suck with you you with me I'll take that bread break it from the ceiling there's a breaking coming amongst the people God wants to break bread of us once again when he does it he does it by the Spirit I know we have communion that's become almost meaningless sorry to say that but taking communion with the Holy Spirit being Lord in our midst there's a ministration of like we partake of those emeralds there's a ministration of like if we are truly one body because it speaks of Christ's body being broken and his blood being shed that we partake of when we're in fellowship with him and abiding with him and eating with him and he with us eat the flesh of the Son oh it's not some priest transforming it into the it's God taking the truth that happened at Calvary and building it into our hearts and lives so we know that we eat his flesh by walking with him in obedience and eating every word that proceeds out of his mouth and believing it God we thank you that you're not finished yet with your church Lord but you're working on it even now I pray to the Savior stand at the door saying please let me in I want to come in I want to sup with you I want to sit down at your table and eat with you I'm trying to say we're too busy Lord we're going to sup with you help us Lord Jesus to take time to and then do what you say we thank you Lord for these people who have come up diligently seeking your face Lord we just pray that great grace will rest upon them Lord that you will fulfill their desire of goodness within them Lord I stand still come with hungry hearts Lord maintain that hunger Lord feed them with thy eternal living words even his words Lord spoken may they find a place in the hearts of your people Lord may it not become void may it be a word from your heart that you assure us and them that it will not return to your void but may it be forth truth in their lives for your honor and glory that you might be magnified in your name your people edified in the things of the Lord and become that living bread to the nations which are starving help us just to be Lord of people who are ready to declare bankruptcy riches of wisdom and knowledge and understanding if we declare that Lord we thank you for your patience Lord thank you for sending us here Lord fellowship with these people and share a word receive blessing from them even from the fact that they were eating together sharing a blessing with them we pray in Jesus

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